

VOICE OF ————— ISSUE 37 - DHU-AL-HIJJAH - 1445

KHURASAN



IT'S NOT FOR THE JACKALS TO OVERCOME THE

LIONS



الْعَزَم
مؤسسة العزم

■ Issue 37

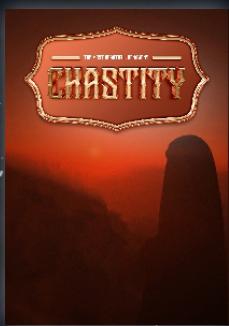
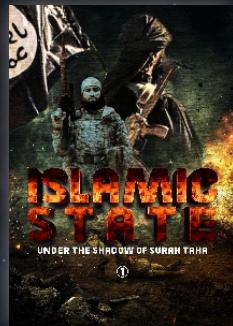
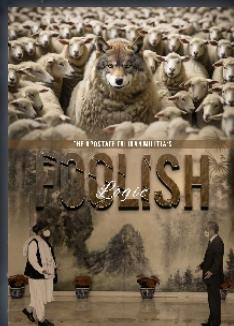
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Abu Sa'id al-Khudri reported: The Messenger of Allah, peace and blessings be upon him, said, "The Mahdi will be from my lineage, with a curved nose. He will fill the earth with justice and equity, just as it had been filled with tyranny and oppression. He will rule for seven years."

Sunan Abi Dawid

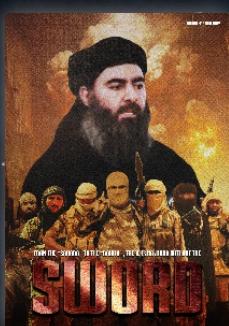
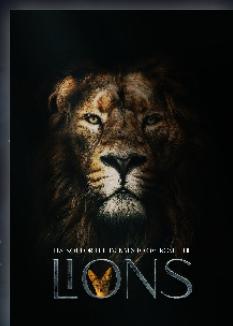
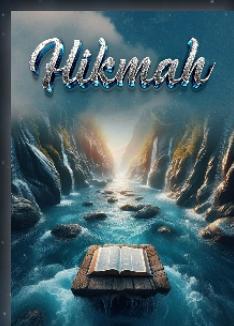
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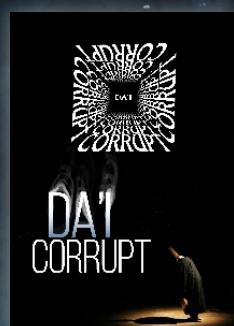
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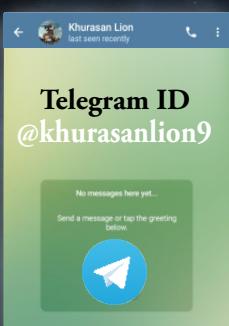


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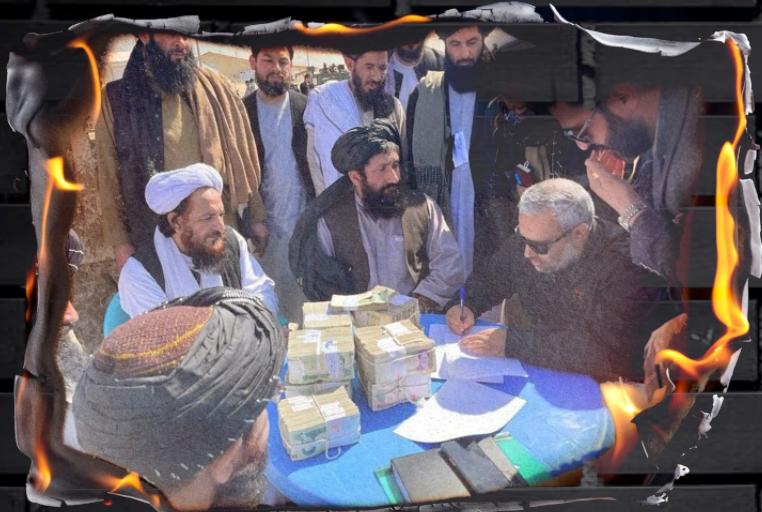




THE APOSTATE TALIBAN MILITIA'S

Foolish *Logic*





They want to die like the
Sahabah yet live the life
of Abu Jahl.



They say they are the army of ar-
Rahman, yet sacrifice themselves
for taghut and stand in one row
with the army of Shaytan.



They claim to follow the prophetic
methodology and implement Shari'ah,
yet their political policies run on
Satanic principles and Pharaoh's
methodology.





For 30 years they fooled people, claiming that their jihad is for the Shari'ah and against the infidels, and is purely for the religion. However, as soon as they came into power, they abandoned their commitments and changed their jihad to fight for the freedom of their homeland, and instead of implementing the Shari'ah they implemented the apostate Zahir Shah's laws, and they dissolved the hudood and in its place they enacted jail time and penal lashes, and changed the religious holy war into a national war on behalf of Afghanistan.

They claim they harbor animosity for the infidels, they want to defeat them, and they hold grudges against them, yet no infidel in the whole world is their enemy, and they have good relations with all of them. In fact, they wish to have better relations with them, so much so that their first priority is fool-proof protection for the infidels, so that they may have a peaceful life and be safe from every harm.

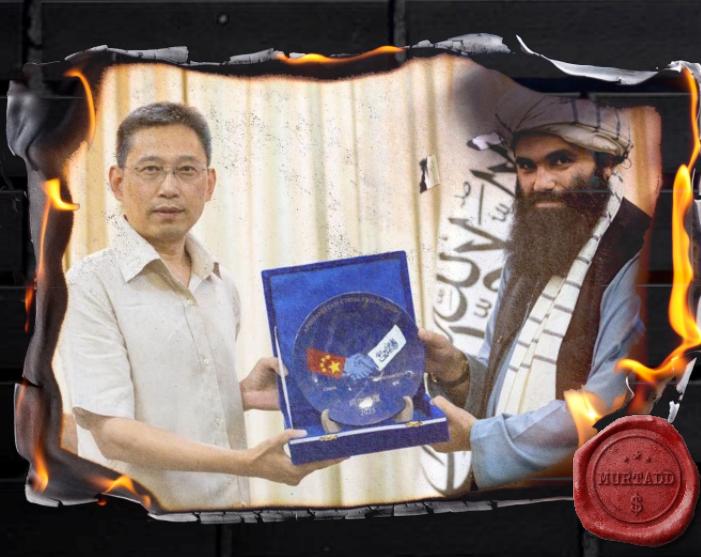


They claim they are the masters of the aqeedah of al-Wala Wal-Bara (loyalty and disavowal), yet they believe the taghut of their region are their brothers, they grieve their deaths, condole them, and travel to Qom, Moscow, Islamabad and Ankara to attend their funerals.



From their mosques and pulpits they falsely claim that they love the Holy Prophet ﷺ, his companions, the Mothers of the Believers, and the Salaf, yet in reality they are enemies of the Sunnah of the Prophet ﷺ, abandoned the principals of the Salaf in its roots and branches, and love and claim brotherhood with the enemies of the Companions and Mothers of the Believers.

Their flag is beautified with the Kalimah, yet it's devoid of its meaning, and they are involved in polytheism and disruption more severe than the Hindus and Sikhs. Where the doors of the tawhid were open they shut them off. Neither do they act on tawhid nor do they allow others to act on it, and where the doors of polytheism and disruption are open, not only they leave them wide, but they are trying to make it wider as much as possible.

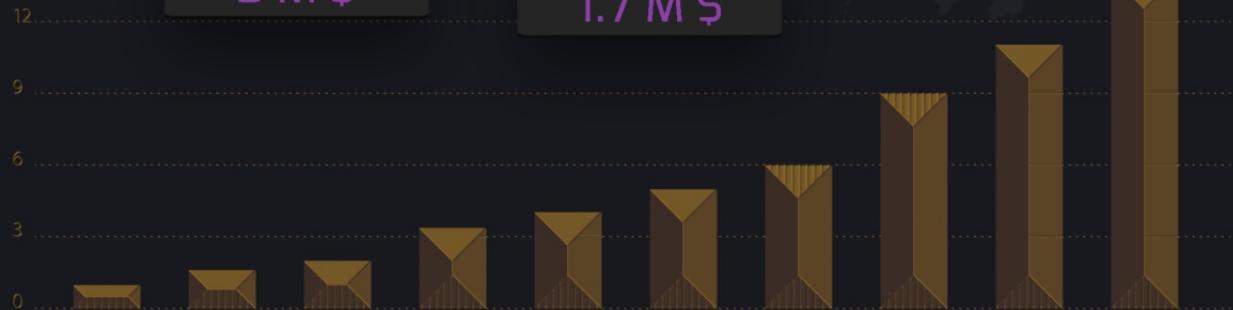
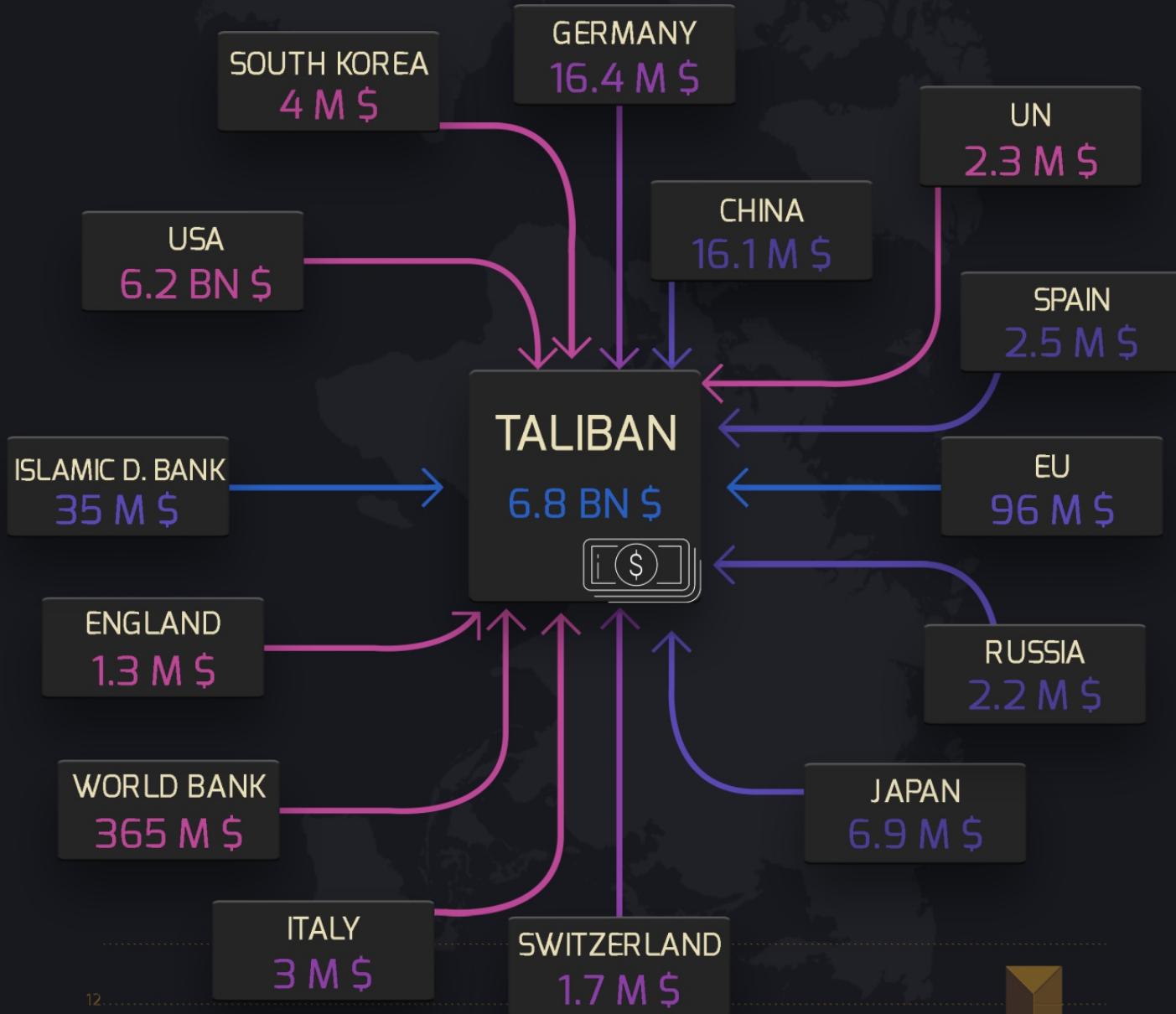


For years they acted as if they were enemies of democracy, yet when they became monarchs in Kabul, they embraced the democratic framework. Their education, curriculum, internal affairs, economy, banking system, taxes, military, courts, prison cases, and penal laws all follow democratic policies. They pay salaries and wages according to democracy while engaging in large-scale corruption, theft, bribery, and dishonesty.

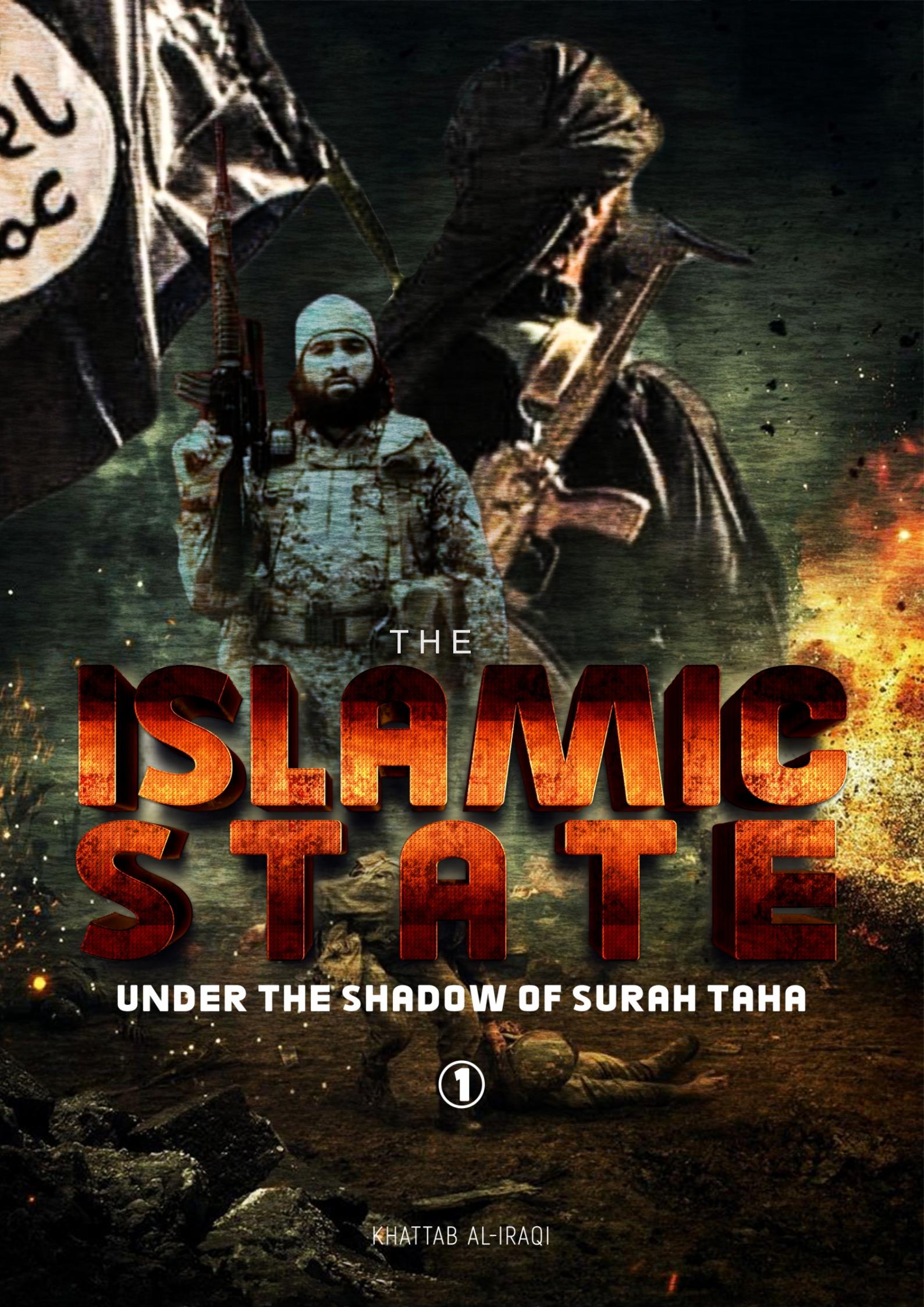


They never acknowledge that they are apostates and left the fold Islam, even though they are involved in several Nawaqiz-e-Islam, which they themselves recognize. They accept the taghut United Nations and their policies and desire their recognition. They believe in wahdatul-wujood, wahadatul-shuhood, grave worshipping, and several other polytheist acts. In terms of methodology, they follow Jahm bin Safwan. They promised the infidels to help them against the Muslims, vowed to stand with them against terrorism (Islam), spy on Muslims, and provide the infidels with sensitive information. They believe in the supremacy of taghut such as patriotism, and they set the standard of al-Wala Wal-Bara in Afghanistan on patriotism and nationalism. These are clear violations that place them outside the circle of Islam, as per the consensus of the Ummah.

RECENT INTERNATIONAL PAYMENTS TO THE TALIBAN



This graph does not include supported projects such as hospitals, schools, roads, dams, power plants, etc.



THE **ISLAMIC STATE**

UNDER THE SHADOW OF SURAH TAHĀ

①

KHATTAB AL-IRAQI



In the name of Allah, the Most Gracious, the Most Merciful!

Verily, infinite praise belongs to Allah, the Lord of the Worlds, the Lord of the East and the West, whose hearts tremble with awe at the mention of His name.

O my Lord, make my intentions pure, enlarge my heart, untie the binds of my tongue, grant me to tell others what I have understood from this Surah and what it has made me realize, and give me this treatise as a charity on the day when people are in need of every bit of good.

Nothing is difficult for You. Surely, You are the One who watches over Your servants and knows what they need. I testify that there is no god but You. You are sovereign over every aspect of my life. I am content with You as my Lord and my God, and may You be content with me as Your servant.

Remove from my life those who do not please You. Verily, You are the One who is free from all deficiencies and words are incomplete in describing You. We are incapable of praising You. You are as you praise yourself.

Peace be upon the Prophet (peace and blessings of Allah be upon him), whom You sent as a mercy to the Worlds, who is fond of us, who has good morals, and whom You sent to complete good morals, and whose morals are the Qur'an, and to whom our suffering is too heavy for him, and to whom Your Exalted One, the angels, and the prayer-givers salute.

Peace be upon the muwahhidin in every era who have purified themselves from disbelief, polytheism, and discord, and surrendered themselves to You, and have adopted Your religion as their religion, and have renounced other false religions and their rulers, the tyrants, and have fought against them.

After this:

O Muslims!

This Book, which we follow and with which we are honored, is a book that addresses every age and time, and in which the seeker finds everything he wants to find. We, the Islamic





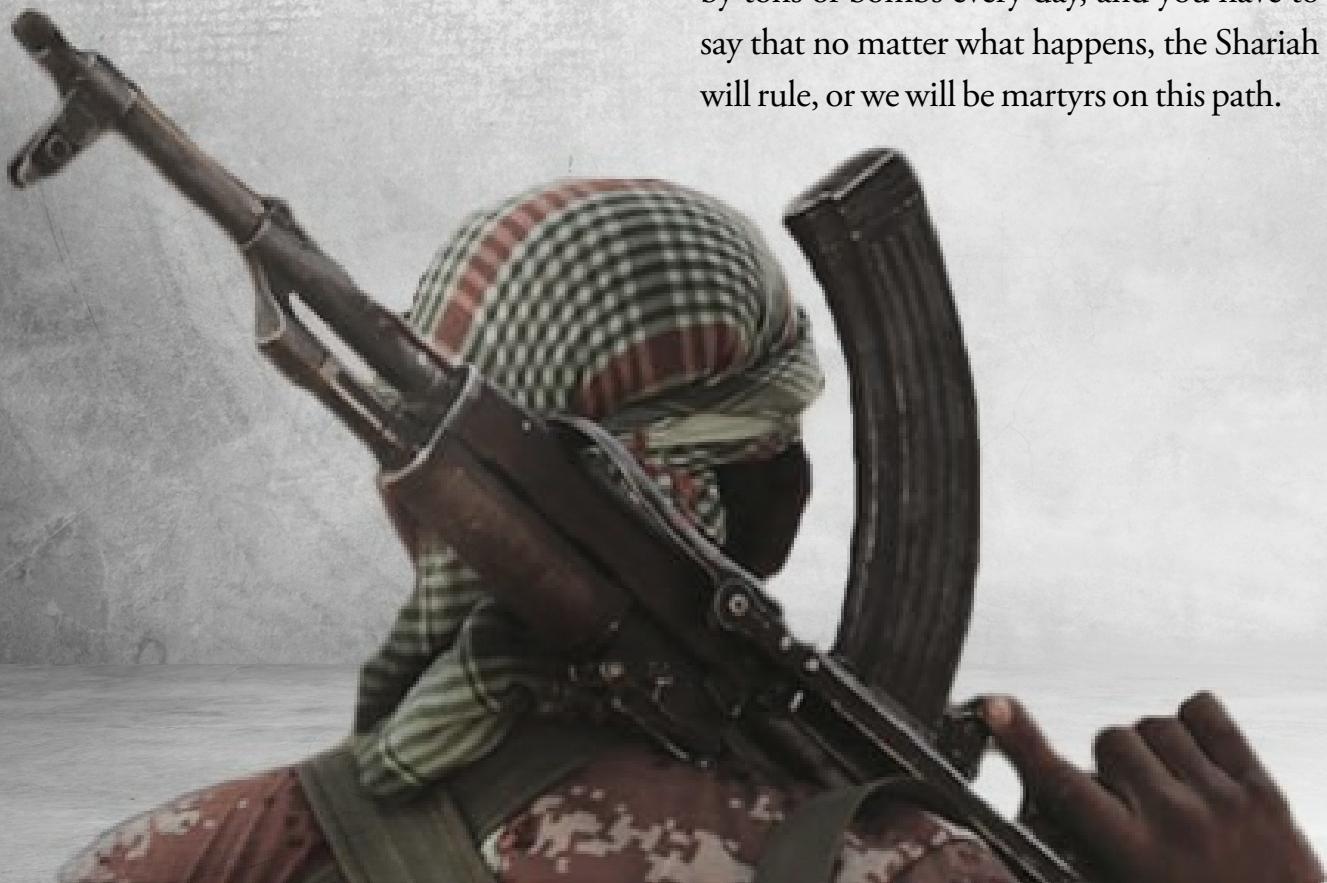
State, have conformed everything to this Book, and we have paid a price for its sovereignty that no other community in the world has paid, so that this truth is not hidden to anyone except the blind. And no one denies the price paid except those who betray Islam. Whoever wants to know whether a group is in the right or not, this Book is the measure. The characteristics of the people of truth and the people of falsehood are described in this book and historical examples are given to illustrate both the people of truth and the people of falsehood.

Undoubtedly, Musa - Moses - ﷺ is one of the most prominent names that the Qur'an brings as an example for the muwahhidin. In fact, he is the prophet from whom the most examples are given in the Book. His

opponent in his struggle is Pharaoh, who is the most frequently mentioned proponent of falsehood, arrogance, and ignorance. Surah Taha is the Surah in which Musa ﷺ is mentioned the most.

In fact, it would not have been possible for the Islamic State, which consists of muwahhidin who do not fear the blame of any blamer and do not refuse to pay any price in order to make Tawheed prevail, to continue on its path without taking Musa as an example, without struggling like him and without facing what happened to him.

O Muslims, as to how we understand this Surah in this way, you have to witness what the Islamic State is going through, you have to pay the same price, you have to give hundreds of martyrs every day, you have to be hit by tons of bombs every day, and you have to say that no matter what happens, the Shariah will rule, or we will be martyrs on this path.





You will not be able to understand what and how we understand from the Qur'an without experiencing what we have experienced and understood. Just as the rulings describing acts of worship such as fasting, zakat, and hajj are not understood in the way that those who perform these acts of worship understand them, those who have gone through every cost and hardship in the struggle for tawheed will only be known and understood by those who have gone through it.

I will tell you about the Islamic State's struggle for tawheed with Surah Taha, which describes the struggle for tawheed. It is not an academic article, it is purely what we have understood, what we have experienced.

Of course, there will be critics of jurisprudence who split hairs and 'scholars' who are writing under air conditioners who will give their rejections. We never expect them to confirm us without having experienced what we have experienced.

Those who cannot give up their luxuries or sacrifice only their luxuries for their cause have never understood and will never understand those who sacrificed everything in their lives. I ask Allah to keep us steady and take us into His fold as muwahhideen and with accepted martyrdom.

After that:

1. "Taha"

O Muslims!

Pay attention to the opening address of the Surah!

So much so that there have been different opinions and interpretations of this address. Ibn 'Abbas, who was called the ink of the Qur'an and to whom the Messenger of Allah ﷺ prayed for the understanding of the Qur'an, interpreted this address as "O man or men." (Tafsir al-Qurtubi - Jami'ahulahkam - Tafsir Surah Taha)

Among the Arabs, when men would say something to each other, they would address each other as "Taha".





With this address we say to you, O Muslim men:

Listen to what your Lord is addressing you in Surah Ta-Ha. Do not turn your backs on the struggle for tawheed and its supporters. Feel the qualities of manhood on you. At a time when the whole world is united under the umbrella of disbelief, waging war against Islam and its adherents, and killing Muslims to suppress its purity, stand up for your manhood and manliness.

So you know very well who your Lord calls men in Surah al-Ahzab. Fight for the religion of your Lord and become martyrs, or be among those who wait for their turn for martyrdom in the fields of jihad.

Waiting for this turn to come in comfortable lives is like waiting for snow to fall on the hottest summer day.

It is the custom of mankind that if those whose women, daughters, and sisters are captives do not struggle to free them, they are said to have no qualities of manhood and manliness.

Seek refuge in Allah (swt) from this lack of character. And remember that when your Lord addresses you, He refers to you as men and faithful men who keep their word.

When the brave men of the Ummah are martyred and the women are in captivity, if we do not fight for this, where is our manliness, where is our manhood?

Finally, remember the grandson of Ibn al-Jawzi, one of your predecessors, who stood on the pulpit on Friday and delivered a khutbah to those who did not go out for jihad, and at the end of his long khutbah he threw the bundle he had in his hand on the congregation and said in the last part of his long khutbah:





"O people! What has happened to you that you have forgotten your religion?! You have abandoned your honor! You failed to help Allah and (in return) He has not helped you.

Glory belongs to Allah, the Messenger  and the believers. Woe to you! Does it not crush your souls to see the enemy of Allah and His Messenger and your enemy trampling on your land, which was watered with the blood of your fathers?

Does it not cause you pain? You were the masters of the world, but now do not the enemies despise you and enslave you? Does it not make your hearts tremble to see your brothers surrounded and oppressed by the enemy?

Will you enjoy yourselves here and eat and drink while they burn your brothers in the fire there? O people, the war has escalated. Jihad has been declared. The gates of heaven have been opened. If you are not the men to wage jihad, open the way for women to wage jihad.

Take your jewelry and go! O veiled and bearded women!"

He points to the bundle in his hand and continues:

"Go and sew. Here is fabric and thread.

People! Do you know what these threads and cloths are made of? The women made them from their own hair. Because they had nothing else to give. By Allah, these braids are the braids of women who were protected from the sunlight for fear of honor. They cut them off. Now love is over. The holy jihad has begun. Jihad in the way of Allah. The jihad to protect the land and honor has begun.

"Have you no thought left in you," he says as he throws the bundle in his hand on the congregation. He continues:

"O masjid pillars, walk.

O tombstones, fall down.

O heart burn! Burn with grief.

The manhood of men is gone!"

O Allah, grant us the ability to understand Your religion as the predecessors understood it. Restore the humiliated Ummah to its glory...

2 - "We have not revealed the Qur'an to you to cause you distress" (Surah Taha)



O brave ones of the Ummah, those who respond to the invitation of their Lord! Pay close attention to this verse. This Qur'an and its rulings were not revealed for hardship. It was revealed to improve this world and the Hereafter. In fact, every struggle for the rule of this book is for the benefit and ease of mankind.

O Muslims!

You can read this verse and say that there is really no hardship while you are living comfortable lives, without jihad, without martyrs, without prisoners, instead with big paychecks. We read this verse while people are being martyred in front of our eyes, while children are orphaned, while women are widowed, while cities are being burned and destroyed, and we truly believe that this Qur'an was not revealed for hardship.

Think and contemplate now. Can you say that this Book was not sent down as a hardship, when you witness all these things, when there is so much suffering in this Shari'ah and its path?

Whereas the Islamic State, despite all the prices it has paid, affirms that this Book is a mercy and convenience for all people. It struggles for the rule of tawheed. It affirms this verse in the most difficult human conditions.





We in the Islamic State know that all the difficulties in the world are for the sake of Allah (swt). And when we think of His pleasure, all difficulties become easier. If people knew the ease and pleasure of living under this Shari'ah, they would abandon all that they have in order to attain it, and it would be very easy for them.

For those who know what it is to live under the shade of the Shari'ah, the struggle for it is easy. It is heavy and difficult for those who have not tasted this flavor.

Even though we give up to thousands of martyrs every day, this is not what is difficult for us. The real difficulty is for those who do not fight for jihad and Sharia, but live in close proximity to the disbelievers.

It is very difficult for them to make their generations free from the tyrants, kufr, and shirk.

It is very difficult for you to keep up with the demands of your women for new household items every day.

Yes, the real difficulty for you is that your people are not captives of the infidels for the sake of Allah, but they are captives of the world and their nafs!

It is very difficult for you to keep up with the living standards set for you by the Tyrants every day.

It is very difficult to spend all your strength working in the name of earning your sustenance and wasting your life in this way. What is more painful is that you are the one who works and others are the ones who earn!

You are indeed in a great difficulty when you are in the company of the disbelievers and risk the loss of this world and the Hereafter. It is easy for us when we are subject to the Shari'ah of Allah ﷺ and struggle for it. And we bear witness with our blood that jihad for this Qur'an and its rulings and its sovereignty is not a difficulty. The real difficulty is to live in the conditions dictated by others in a state of humiliation.

May Allah ﷺ save your life from the hardship of being in the midst of the tyrants and grant you the honor of paying the price for His religion and the pleasure of living under His Shari'ah.

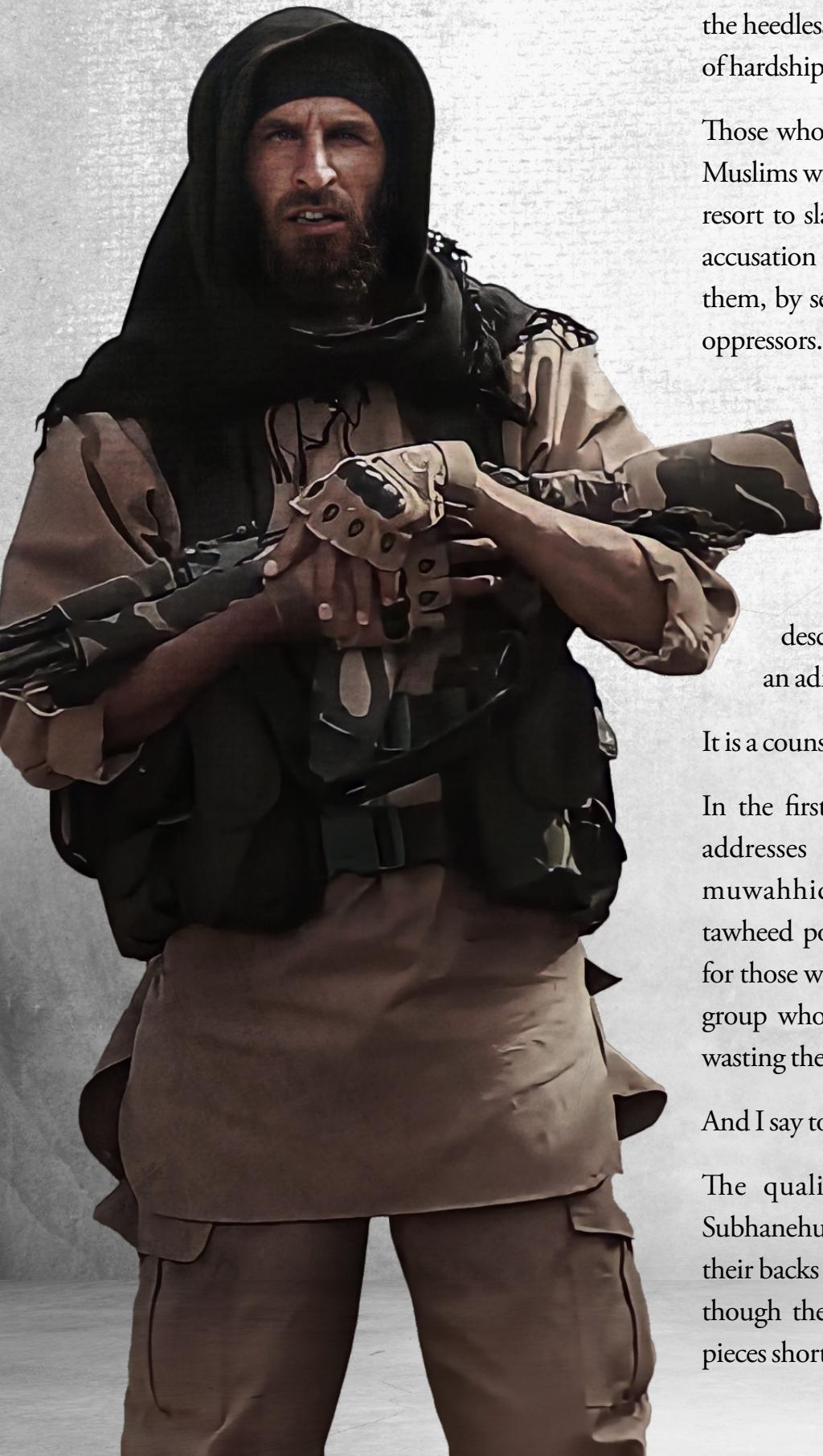
3- "But only as a Reminder to those who fear (Allah)." (Surah Taha)

O those who are in awe of their Lord!

O those whose hearts tremble with awe when the name of their Lord is mentioned!

O those who respond to the invitation of their Lord with sincerity and sincerity and without any other hidden calculations!

Those who do not see Islam and Muslims as a source of livelihood and profit.



Those who were present at the time when the people of Islam prevailed, but did not fall into the heedlessness of disappearing when the test of hardship came.

Those who openly declare their allegiance to Muslims when they are victorious, and do not resort to slandering them with every kind of accusation when Allah turns the days against them, by seeking to free themselves from the oppressors.

To the muwahhideen who remain steadfast in their adherence to tawheed and its consequences, no matter what..

Indeed, the struggle of tawheed described in this Surah is for you. It is an admonition and a reminder for you.

It is a counsel.

In the first verse, the term 'men and men' addresses you. In the second verse, the muwahhideen for whom the cause of tawheed poses no difficulty, are also you. As for those who are not among them, they are a group who engage in play and amusement, wasting their lives.

And I say to you!

The qualities of those who fear Allah Subhanahu with awe include not turning their backs on disbelievers (in the battle), even though they know they will be shattered to pieces shortly after.



It is bidding farewell to their children and leaving their wives as widows, knowing they will become orphans, and charging into the midst of disbelievers like a lion.

It is preparing their sons for battle like a groom, knowing they will become martyrs.

It is bidding farewell to their husbands with the certainty that they will not return, saying, 'As long as Islamic Shari'ah rules, that is enough,' and sending them off to martyrdom.

It is not living comfortably and occupying oneself with distractions that only delay the rise of disbelief and polytheism.

Nor is it living a life in fear of tyrants, seeking security from them.

It is not merely sharing messages of sorrow on

social media when honor is lost.

To fear Allah Subhanehu with trembling inside is to not fear His enemies and to march towards death in this path with a smile.

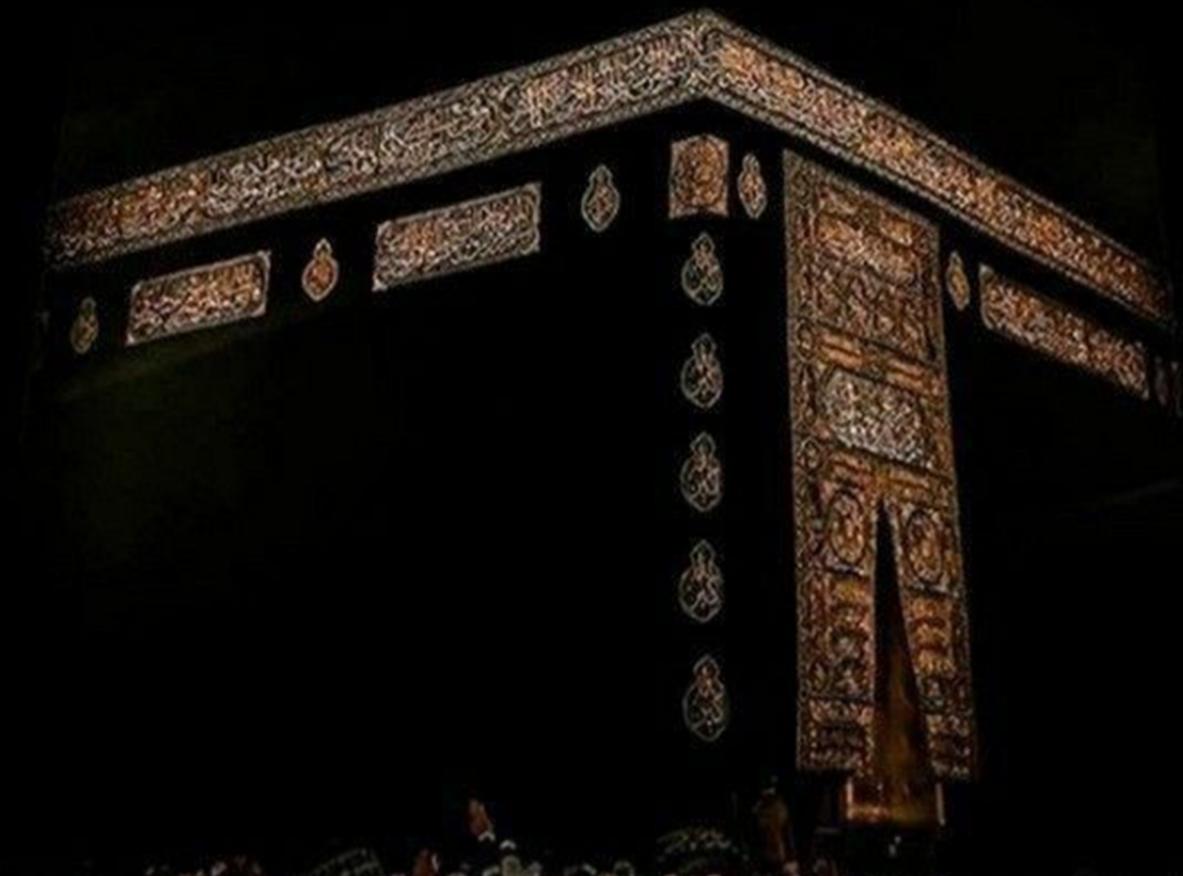
And I remind you of the words of our predecessor Imam Ahmad: "If you want to know the Islam of the people of your time, do not look at the crowds at their mosque gates or the noise of voices saying 'Labbaik' during Hajj. Look at their relationship with the enemies of Sharia. Then you will understand their Islam." (Al-Adab as-Shariah)

O our Lord, grant us the surrender to truly tremble inside at what You will command us. And make us among those who fulfill the requirements of this struggle with all sincerity...



Ibrahim

DUA OF PROPHET



وَاللّٰهُمَّ
Our Lord!

Forgive me, my parents, and the believers on the Day
when the judgment will come to pass."

[Ibrahim 41]

— THE MOST BEAUTIFUL ORNAMENT —

CHASTITY





These days, when the niqabs are up to the chin, and the colors of shoes and handbags match the color of the hijab, we are sadly witnessing that some Muslim women are following the trend that commands immorality.

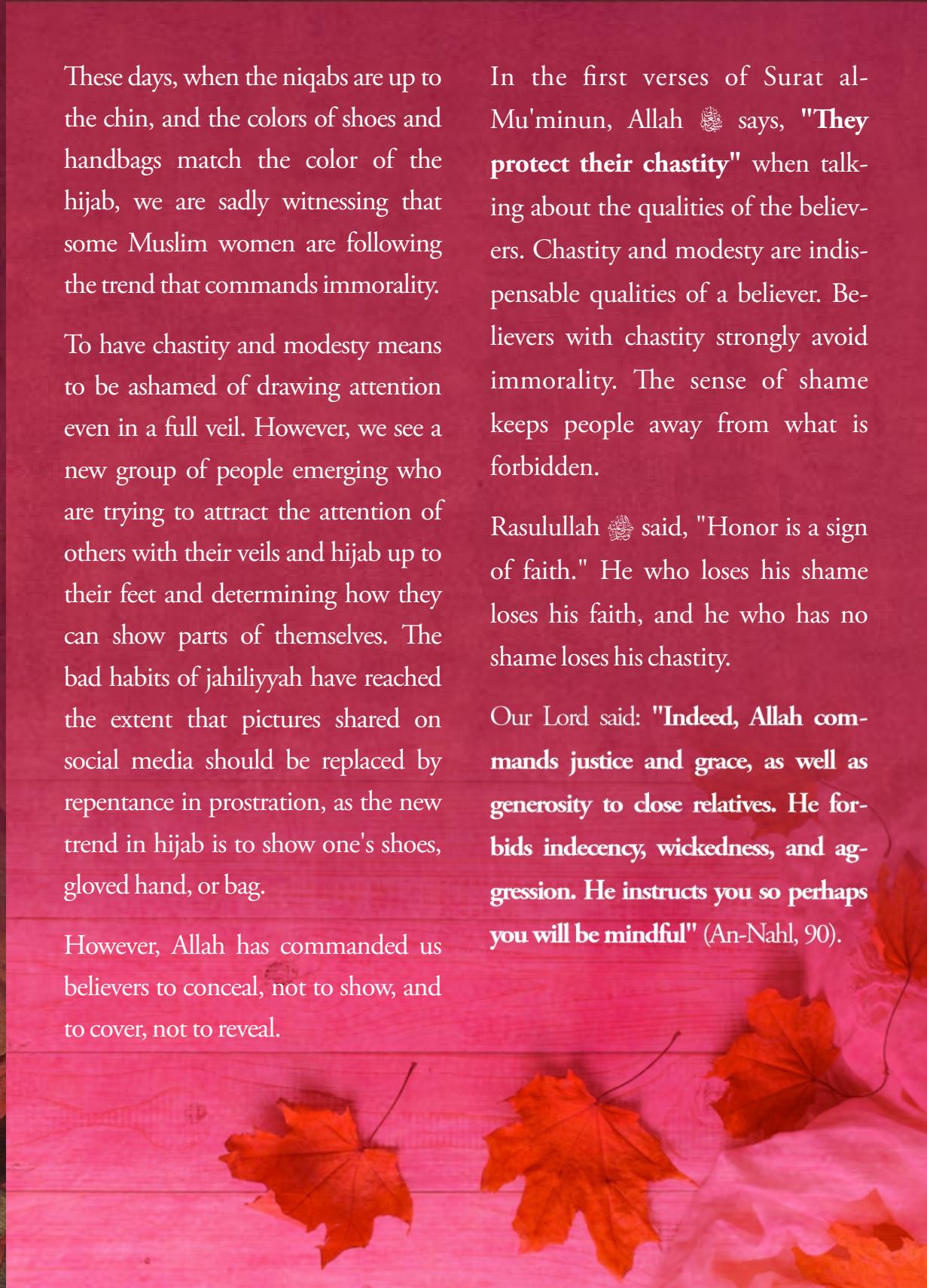
To have chastity and modesty means to be ashamed of drawing attention even in a full veil. However, we see a new group of people emerging who are trying to attract the attention of others with their veils and hijab up to their feet and determining how they can show parts of themselves. The bad habits of jahiliyyah have reached the extent that pictures shared on social media should be replaced by repentance in prostration, as the new trend in hijab is to show one's shoes, gloved hand, or bag.

However, Allah has commanded us believers to conceal, not to show, and to cover, not to reveal.

In the first verses of Surat al-Mu'minun, Allah ﷺ says, "**They protect their chastity**" when talking about the qualities of the believers. Chastity and modesty are indispensable qualities of a believer. Believers with chastity strongly avoid immorality. The sense of shame keeps people away from what is forbidden.

Rasulullah ﷺ said, "Honor is a sign of faith." He who loses his shame loses his faith, and he who has no shame loses his chastity.

Our Lord said: "**Indeed, Allah commands justice and grace, as well as generosity to close relatives. He forbids indecency, wickedness, and aggression. He instructs you so perhaps you will be mindful**" (An-Nahl, 90).





When describing the modesty of the Prophet, it is said: "**The Messenger of Allah ﷺ had more shame than a young girl in a tent. If he saw something he did not like, we would immediately recognize it on his face**" (Bukhari, Muslim).

Our Lord forbids immorality and Shaytan commands immorality.

Allah ﷺ says: "**The Devil threatens you with the prospect of poverty and bids you to the shameful deed of stinginess...**" (Al-Baqarah 268).

No excuse should justify immorality and impurity. For example, "others do it too, or so and so does it too" is one of the most common excuses.

Yet, our Lord said: "**Whenever they commit a shameful deed, they say, "We found our forefathers doing it** and Allah has commanded us to do it. Say, 'No! Allah never commands

what is shameful. How can you attribute to Allah what you do not know?'" (Al-Araf, 28).

If we think about most of the major sins, we see that most of them are caused by a lack of morality and chastity. Shame leads to salvation, while lack of chastity and morality leads to destruction.

In fact, chastity and modesty are innate. Even small children do not like to expose their bodies. If we as parents do not teach our children chastity and modesty, they will lose these natural traits.

Our Lord has said: "**Do not go near adultery. It is truly a shameful deed and an evil way**" (Al-Isra, 32).

The Messenger of Allah ﷺ saw a man washing in the open (without a shirt). He immediately ascended the pulpit and after praising and glorify-



ing Allah ﷺ, he said: "**Allah is the Living and the Coverer of shame. He loves modesty and covering. So when one of you washes, let him cover himself**" (Abu Dawud, Nasai).

As Muslims, the prophetic methodology should dominate our lives. Those who cannot make the divine and prophetic measures dominant in their lives, their lives will be overcome by satanic and selfish behaviors. A believer cannot behave as he/she wants.

Our Lord said: "**And remember when Lot scolded the men of his people, saying, 'Do you commit a shameful deed that no man has ever done before? You lust after men instead of women! You are certainly transgressors.' But his people's only response was to say, 'Expel them from your land! They are a people who wish to remain chaste!'**" (Al-Araf, 80-82).

Rasulullah said: "**Rudeness and ugly words make what they enter ugly. But chastity beautifies what it enters**" (Tirmidhi, Ibn Majah).

Immodesty and impurity are not only in words. Actions and behaviors also cause immodesty and unchastity. Strangely enough, in environments dominated by the unchaste and the immoral, chastity and honor become the subject of ridicule, just like the people of Lot (peace be upon him) did. An unchaste person is a sinner in the sight of Allah and a disgrace in that of His servants.

Our Lord said: "**And stay in your houses, and do not display yourselves like that of the times of ignorance...**" (Al-Ahzab, 33)

Muslims, men and women, young and old, should be the epitome of decency and modesty (shame/hayaa). And hayaa suits the believing women the most. Truly, there is no other adornment that can beautify a woman as much as decency and hayaa. The first target of the enemies of Islam is the decency and hayaa of the Muslim woman, because if the woman is destroyed, the family is destroyed, and if the family is destroyed, an ummah is destroyed.



Rasulullah ﷺ said: "Every religion has its own morality, and the morality of Islam is modesty (hayaa)" (Muwatta, Ibn Majah).

Of course, Allah Almighty is the most worthy of being ashamed. If our Lord were to expose what is done in secret, many would not even be able to look at each other's faces.

The Messenger of Allah ﷺ said: "**Have the right kind of shame from Allah!**" We said: "O Messenger of Allah, Alhamdulillah, we are ashamed of Allah." But he said: "**That is not what I mean. To be truly ashamed of Allah is to guard the head and what it bears, the abdomen and what it contains, and to remember death and decay in the earth. Whoever wishes for the Hereafter should abandon the**

trappings of this life and prefer the Hereafter to this life. Whoever fulfills these things will be truly ashamed of Allah" (Tirmidhi).

Rasulullah ﷺ said: "**There is a saying that has been said since the time of the first prophets: 'If you are not ashamed, then do what you wish**" (Bukhari).

If you are truly ashamed of Allah, Allah will not disgrace you.

Allah ﷺ said: "**O you who believe! Turn to Allah with sincere repentance! It may be that your Lord will expiate from you your sins, and admit you into Gardens under which rivers flow (Paradise) - the Day that Allah will not disgrace the Prophet and those who believe with him**" (At-Tahrim, 8).

Sunnahs of Welcoming a **Newborn**



Give the newborn a meaningful name

Tirmidhi

Give silver equal in weight to the newborn's hair

Tirmidhi

Tahnik (rub) the Newborn's Palate with a Dale

Muslim

Recite Adhan in the Newborn's Right Ear

Abu Dawud

Slaughter a sheep on the 7th day after childbirth

Tirmidhi

Shave the newborn's hair on the 7th day

Abu Dawud

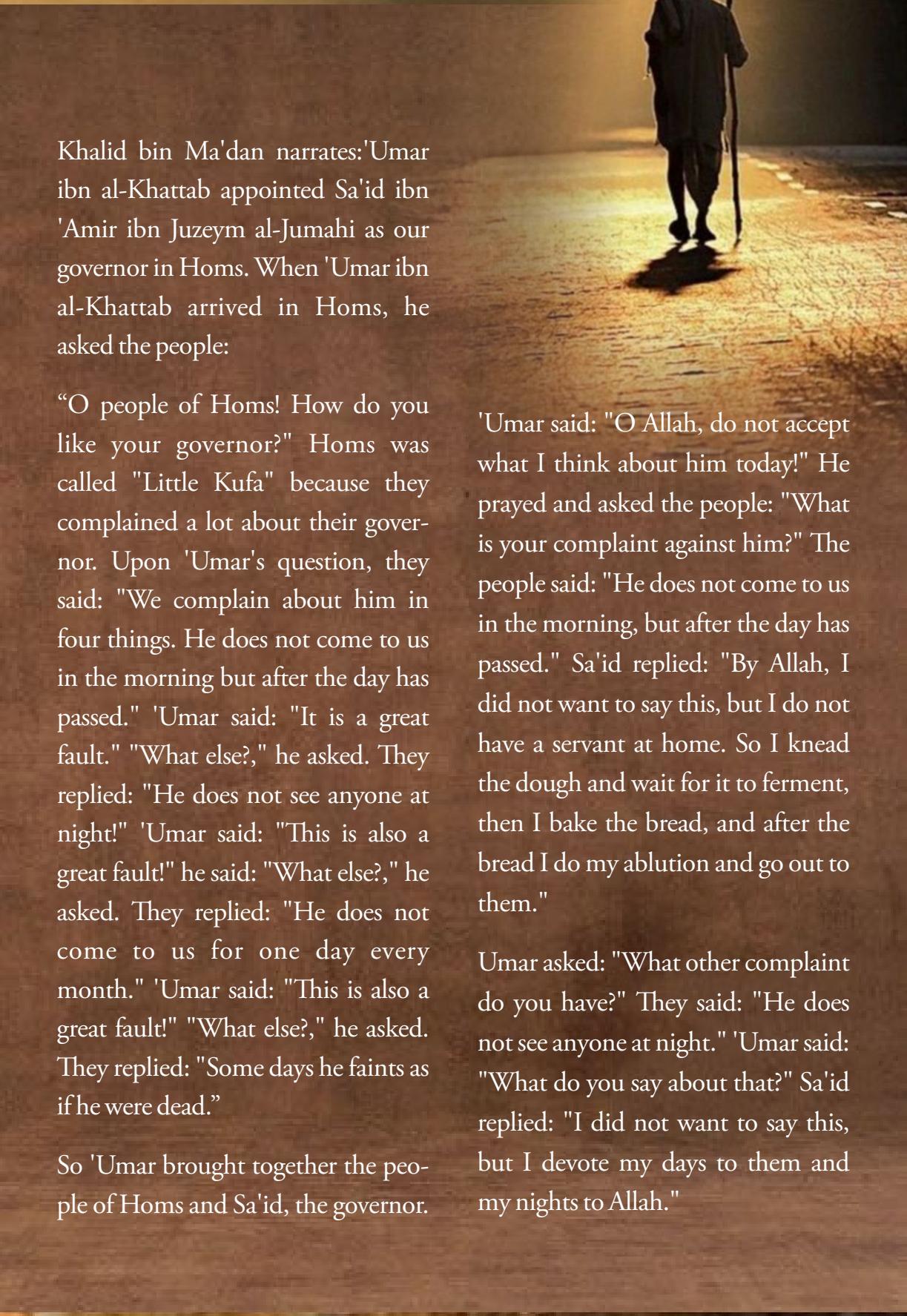
Aikemah



Khalid bin Ma'dan narrates: 'Umar ibn al-Khattab appointed Sa'id ibn 'Amir ibn Juzeym al-Jumahi as our governor in Homs. When 'Umar ibn al-Khattab arrived in Homs, he asked the people:

"O people of Homs! How do you like your governor?" Homs was called "Little Kufa" because they complained a lot about their governor. Upon 'Umar's question, they said: "We complain about him in four things. He does not come to us in the morning but after the day has passed." 'Umar said: "It is a great fault." "What else?," he asked. They replied: "He does not see anyone at night!" 'Umar said: "This is also a great fault!" he said: "What else?," he asked. They replied: "He does not come to us for one day every month." 'Umar said: "This is also a great fault!" "What else?," he asked. They replied: "Some days he faints as if he were dead."

So 'Umar brought together the people of Homs and Sa'id, the governor.



'Umar said: "O Allah, do not accept what I think about him today!" He prayed and asked the people: "What is your complaint against him?" The people said: "He does not come to us in the morning, but after the day has passed." Sa'id replied: "By Allah, I did not want to say this, but I do not have a servant at home. So I knead the dough and wait for it to ferment, then I bake the bread, and after the bread I do my ablution and go out to them."

Umar asked: "What other complaint do you have?" They said: "He does not see anyone at night." 'Umar said: "What do you say about that?" Sa'id replied: "I did not want to say this, but I devote my days to them and my nights to Allah."



Umar asked: "What other complaint do you have?" They said: "He never comes to us for one day every month." 'Umar said: "What do you say about that?" Sa'id replied: "I do not have a housemaid to wash my clothes. I have no other clothes than the ones I wear, so I cannot change them when they get dirty, so I wash them and wait until they are dry. Then I go out to them at the end of the day."

Umar asked: "What other complaint do you have?" They said: "Some days

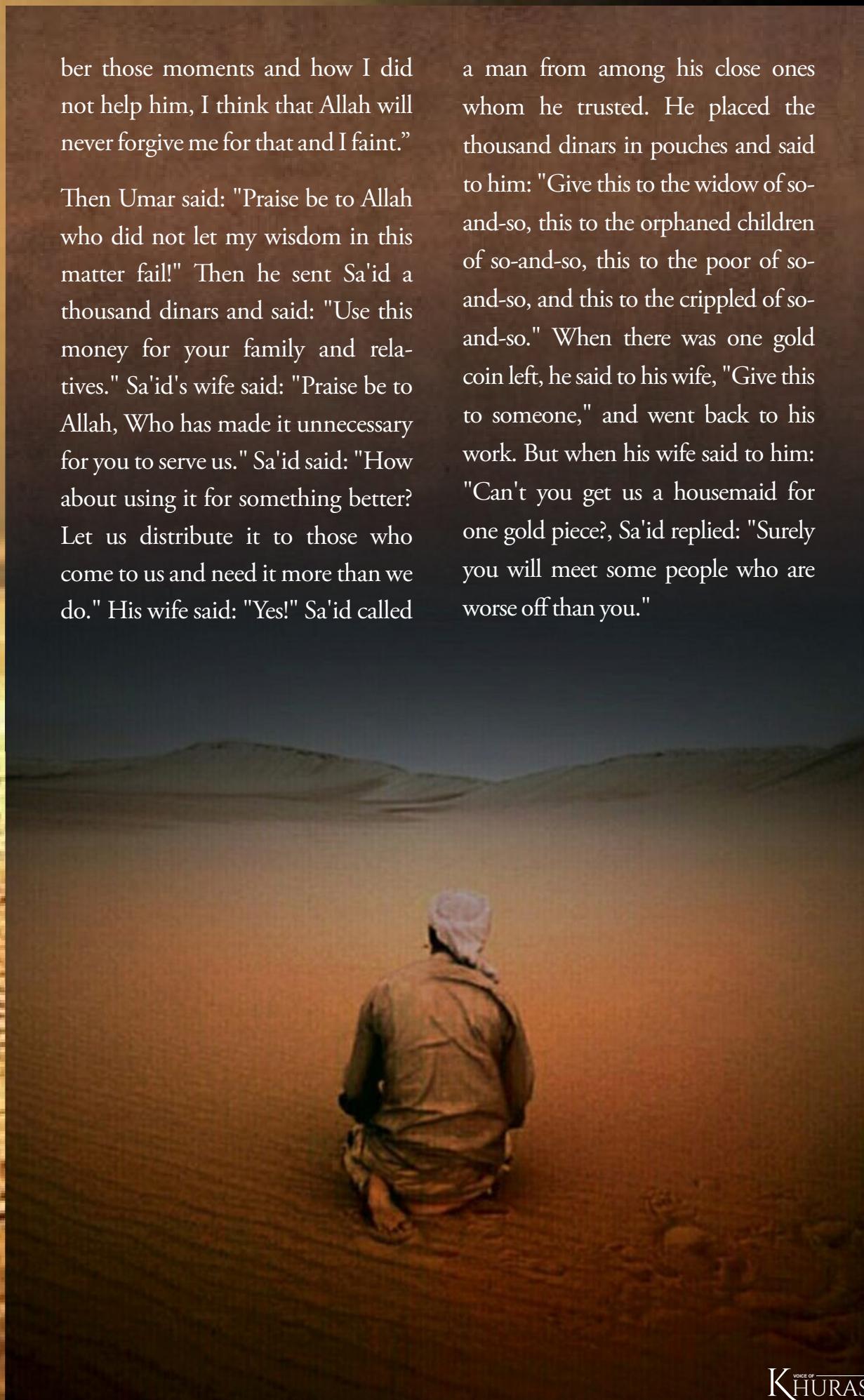
he falls down and faints as if he were dead." 'Umar said: "What do you say about that?" Sa'id replied: "I witnessed the killing of Hubayb al-Ansari in Makkah. The polytheists cut his flesh into pieces and hung him from the branch of a tree. When they asked him: "Would you like Muhammad ﷺ to be in your place now?," he replied: "I would not trade a thorn pricking him for being with my family right now!" and he cried out, "O Muhammad!. At that time I was a polytheist who did not believe in Allah, and when I remem-



ber those moments and how I did not help him, I think that Allah will never forgive me for that and I faint."

Then Umar said: "Praise be to Allah who did not let my wisdom in this matter fail!" Then he sent Sa'id a thousand dinars and said: "Use this money for your family and relatives." Sa'id's wife said: "Praise be to Allah, Who has made it unnecessary for you to serve us." Sa'id said: "How about using it for something better? Let us distribute it to those who come to us and need it more than we do." His wife said: "Yes!" Sa'id called

a man from among his close ones whom he trusted. He placed the thousand dinars in pouches and said to him: "Give this to the widow of so-and-so, this to the orphaned children of so-and-so, this to the poor of so-and-so, and this to the crippled of so-and-so." When there was one gold coin left, he said to his wife, "Give this to someone," and went back to his work. But when his wife said to him: "Can't you get us a housemaid for one gold piece?", Sa'id replied: "Surely you will meet some people who are worse off than you."



LET YOUR

HEART

BE PRESENT IN THREE PLACES.



When you
listen to the
Quran

When you
are alone

In the circles of
knowledge

If you do not find your heart ready at these times, ask Allah to give you a new heart, because your heart has been destroyed.

Al-Favaid



ITS NOT FOR THE JACKALS TO OVERCOME THE

LIONS





Recently, the Islamic State, especially Khurasan Wilayah, has again burgeoned as an imminent threat day by day for the infidels of the world. Therefore, the infidels have their eyes on the apostate Taliban militia, where all of them - the infidels in the East and the West - unanimously agree that to suppress the lions they must use the Taliban forces.

In the last few weeks, it was observed that the enemies of the Islamic State held meetings under different contexts in Doha, Khaghistan, Turkey, and other places to develop war strategies against the Islamic State.

Similarly, a few days ago, the head taghut of the Crusaders, the braindead Biden, openly declared that to suppress the Khurasan Wilayah branch of Islamic State, they would not undertake a military invasion, as there are many other ways (e.g. Afghan Black Water).

Khurasan Wilayah of the Islamic State has become an imminent danger for the infidels of the world, particularly in the past few months in which the mujahidin hit several major foreign targets, such as the Rafidi mushrikin in

Kreman, then the bloody attack on Crusader Russians, and most recently, the attack on the foreigners in Bamiyan. These are the major factors that have increased tenfold the fear, terror, and anger among the infidels.

Due to these fearless attacks, all the infidels of the world, especially the leader of those in the East, Russia, and the chief of those in the West, America, have become extremely restless. This anxiety and what they feeling is a pressing need to suppress the mujahidin of the Islamic State, led them to hold meetings all over in which they discussed only one topic: to overcome the lions, the Taliban militia is the best option, so they must invest in them because their pay is less, they work with sincerity and vigilance, and they do not give favor to anyone.

These meetings began in Malaysia with a conference held under the polytheist slogan "Unity of Religions," in which Sikhs, Hindus, Christians, Jews, Communists, and infidels of many different stripes, along with so-called Muslims and members of the apostate Taliban militia took part. Their sole concern was that



"Unity of Religion" have only one enemy - the mujahidin of the Islamic State - and that until not one loyal soldier of the Islamic State remains, "Unity of Religions" cannot be successful, and from Malaysia to America, all the infidels and Muslims will never be allowed to live together in an atmosphere of brotherhood, friendship, and love, as such is forbidden in Islam.

The meeting was attended by about 2,000 people from different faiths, all joined together with a common slogan: "There should be harmony between religions and all people of every religion."

The main purpose of this meeting was to embrace tolerance for infidels, develop a moderate American Islam, invite people to international peace, and build bridges of social coexistence between infidels and Muslim communities.

Members of the Taliban militia attended this meeting and raised cries against the enemies of "Unity between Religion."

A few days after the meeting, an international meeting called the "Global Security Forum" was held in Doha, that aimed, as the name implies, to eliminate the threats and challenges to the international system and to fight terrorism, so that the global jahiliyya system remains intact.

The main objective of the meeting of the Global Security Forum and the only topic discussed by its participants, was the war on terror. All the participants said the same thing, that the biggest threat to international security at this time is "terrorism," especially the "Islamic State."

The meeting, which was held under the direct supervision of American intelligence, took place at the "Soufan Center" in Doha. In attendance was the apostate Taliban militia's ambassador to Qatar, Mohammad Naeem Wardak, who assured, along with the American intelligence officials, about cooperating in the war on terror and suppression of Khurasan Wilayah of the Islamic State.





Despite the fact that the apostate Taliban militia does not publicly demonstrate its standing shoulder-to-shoulder with the United States in the war on terror (Islam), its presence in all conferences related to that subject, the promise of cooperation with American intelligence agencies, and the firm steps taken by the militias to protect the international jahiliyya system under their supervision, have exposed their deceitful faces even more.

At the conference, one of the attendees, "Waseem Nasr," signaled toward the Taliban militia and said: "It is easy for the jihadists to fight against the foreign fighters, but to fight against the local forces is difficult, and then it is much more difficult for the jihadist to fight their own comrades."

Meaning, if you want to end the imminent danger to the infidels, then it is best to let jihadists such as the Taliban stand against the fighters because it is difficult to fight them!

Dr. Adejoké Babington-Ashaye then said: "Gender and sexual violence must be fought like terrorism" The words of this prostitute should also fall like death on the Taliban militia, as they fight terrorism under the command of racists.

"When it comes to the war on terror, our special focus is on this point, because we are all friends and partners in this matter," said the intelligence aide.

These are the words of the barbaric Americans, who are taking the Taliban militia as their partners and friends against terrorism in this conference, and the militia itself is proud that they are part of such a great conference.

Christine Abizaid, director of the National Counterterrorism Center, said: "After a long time of destabilizing Daesh\ISIS, we are now witnessing them re-establishing themselves. This raises significant concerns for U.S. counterterrorism agencies."



Thomas Renard, head of the International Centre for Counter-Terrorism in Europe, was very concerned about the increasing danger of the Islamic State in Europe, especially that posed by the mujahidin of Khurasan Wilayah. His focal point of discussion remained fixed on this subject.

The meeting was attended by representatives of international intelligence agencies, media, embassies, and other agencies, mostly women.

This clearly indicates that the status and honor of the Taliban militia has fallen so low, that to protect their interests and power in Kabul they are ready to fight against the believers under the context of "terrorism."

What is even more embarrassing and shameful, is that they are fighting this war under the leadership and guidance of Crusader women, and through these actions, they want to leave centuries of modesty and shame.

In the same series of meetings and confer-

ences, the member states of the Shanghai Cooperation Organization (SCO) organized their own talks concerning the fear of Khurasan Wilayah. Tajikistan, Uzbekistan, Kazakhstan, Pakistan, China, Russia, and India joined and emphasized that the Taliban militia should stop the Islamic State fighters, to prevent the threat and protect the security of the SCO member states.

In particular, Russia's defense minister and head of intelligence and Kyrgyzstan's national security agency called on the Taliban militia to stop the influence of Islamic State, because, according to them, the level of the terror threat from its Khurasan Wilayah in Central Asia is increasing day by day.

Recently, the U.S. Special Representative for Afghanistan, Tom West, visited Qatar and Turkey, two close allies of the Taliban militia, and spoke to them to jointly take firm steps against the threats from Khurasan Wilayah, and to do everything possible to stop them.

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Essentially, in all of these meetings, the infidels determined that to eliminate the threat from the lions of Khurasan Wilayah of the Islamic State, they must employ the jackals of the Taliban militia.

The Taliban militia has already given repeated assurances to the world that they are performing their function well and working for its benefit more than what they received and have made every kind of sacrifice in the fight against the Islamic State.

A few days ago in Iraq, the Taliban's Foreign Minister "Amir Khan Mutaqi" assured the world that their militias have completely eliminated Khurasan Wilayah of the Islamic State and it no longer poses any threat to any country in the world.

Recent conferences by the kuffar of the world have further clarified the use of Taliban militias in the war on terror on the soil of Khurasan, and have also revealed the Taliban militia's secret friendship with the infidels against the believers.



Similarly, the braindead taghut Biden reiterated: "There is no need for a military invasion to fight Khurasan Wilayah of the Islamic State because we have other ways through which we can suppress it."

These other ways are well-known: \$40 million in weekly aid packages, huge incentives, countless weapons, prospects, and everything else to the militia, so that they can fight the Islamic State in Khurasan as the American Black Water.

Of course, you must have heard Biden's words some time ago when he said: "I told you that the Taliban will work for our interests. Have they worked for us or not? Look, they fight Islamic State for us."

The second biggest taghut, Donald Trump, also said during the Doha Agreement: "It is time for us to withdraw our forces and hand over our mission of 'killing terrorists' to the Taliban so that they can complete this mission for us and fight the terrorists instead of us."



However, regarding the recent efforts of the world of kufr and the Taliban militia against the Islamic State, it should be said that even before this, the ancestors of the liars had made every effort to extinguish the flame of truth and kill the righteous, and just as they failed, the liars of today will also be disappointed and unsuccessful.

And the Islamic State will gain power each and every day and expand even more, by the permission of Allah.

For all their meetings, conferences, and plotting, it suffices to say:

وَيَمْكُرُونَ وَيَمْكُرُ اللَّهُ وَاللَّهُ
خَيْرُ الْمُكَرِّينَ

**They plotted and Allah
was also plotting, and
Allah is the best of those
who plot.**



NAWAQIZ OF APOSTATE

ARMIES

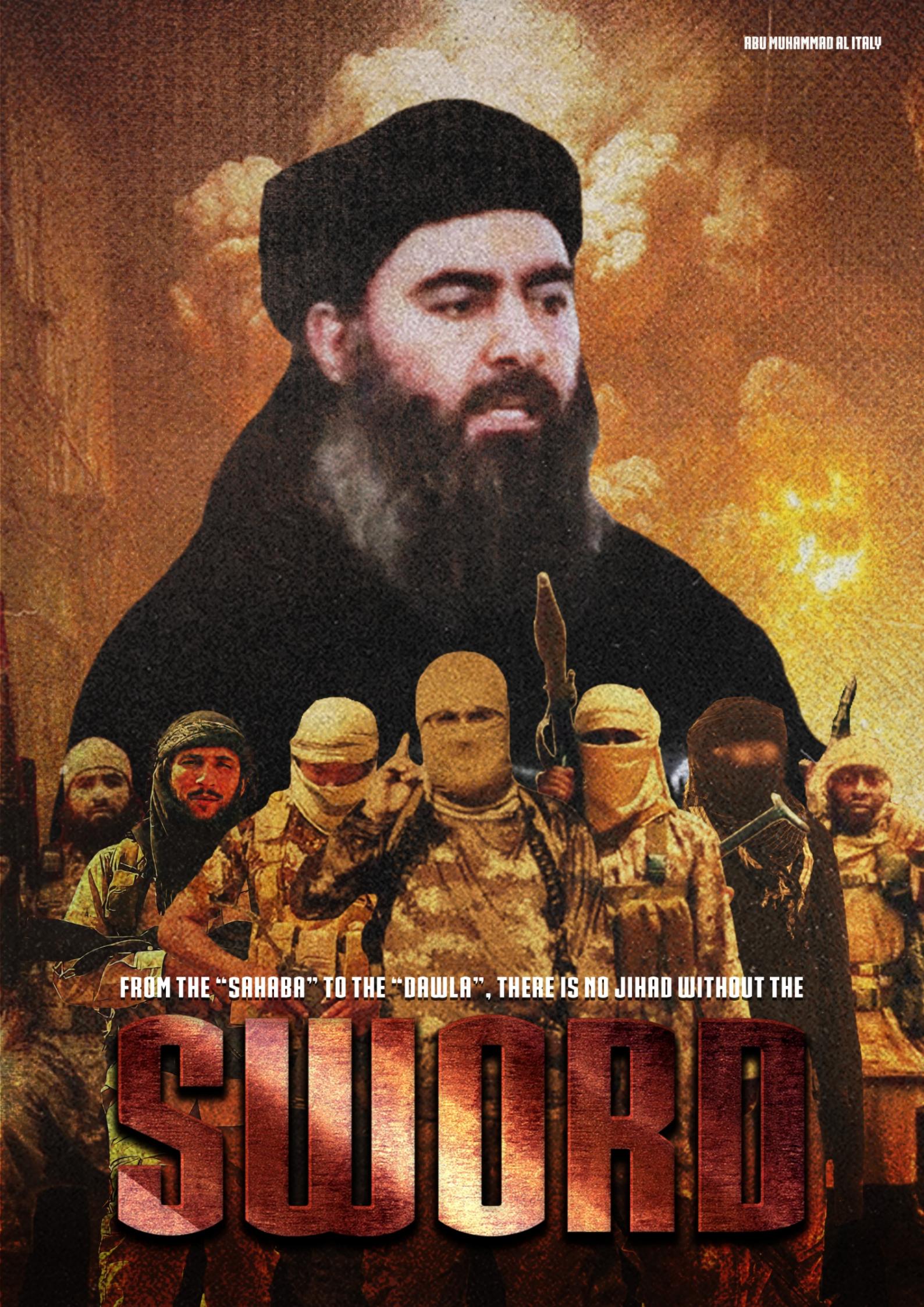
To be befriend
the Taghut who
fight against Islam
and to fight in
their way.

Turning away
from ruling by the
Islamic Shari'ah,
despite their
might and power.

Judging, obeying,
and defending
man-made laws
and forcing
people obey
them.

Preventing and
combatting those
who fight to
establish the
Shari'ah.





FROM THE "SAHABA" TO THE "DAWLA", THERE IS NO JIHAD WITHOUT THE

GUARD



In the name of Allah, with the help of Allah, and on the path of Allah.

As we write, the first ten days of the holy month of Dhu al-Hijjah have just begun. In the “European” Dar al-Kufr, Muslims are devoting their attention to the “democratic” elections for the EU “parliament”, and engaging in shallow political controversies, exploiting the Palestinian predicament to gain vain notoriety on social media platforms and in the press. Even the approaching Hajj and the celebration of Eid al-Adha, similar to Eid al-Fitr and Ramadan itself, fit into this framework, as a mere chance for them to boost the number of their “followers” by sharing selfies and stock phrases or expressions, where Islam and Allah ﷺ are exalted just for the sake of one’s own “nafs”, Astaghfirullah. This means that they are perfectly “integrated” in the “mainstream” of the “jahiliyyah” system of the “kuffar”, and they even dare to call it “Dawah”.

Such a vast and multifaceted array of “munafiqun” and “mushrikun” made me fully realize what being a “stranger” (Ghareeb) in the “Dunya” is all about, and I feel privileged as a revert to Islam that Allah ﷺ drove me out of this deceptive carousel to lead me on the

“straight path” (Sirat al-Mustakim) of the “Jihad” for His cause (fi Sabilillah) – the only path that the Lord has envisaged for His servants according to the clear directions conveyed in the Noble Quran and the Sunnah of His Messenger, Prophet Muhammad ﷺ the greatest of the men.

As believers (Muminum), we are called to walk in the footsteps of the Sahaba ﷺ, the Companions of the Prophet ﷺ, and all the Ummah’s forefathers (Salaf al-Salih), who remained faithful to the divine revelation and the prophetic method (Manhaj) in following through on the will of Allah ﷺ. However, the gap between contemporary Muslims and the elevated standards of the early ones has grown so wide and deep that it has become extremely hard to bridge. I am referring not only to the brothers and sisters who are lost in Western tyranny, but also to those who are still submitted to the murtadd “tawaghit” in the Arab region, Turkey, Afghanistan, Pakistan, and elsewhere in the world, without rebelling to establish a true Islamic “Dawla”. Not to forget the many Muslims who confuse “Jihad” with the “fitna” of Hamas and the “Misguided Brotherhood”, despite the fact that they have enabled the massacre of our brothers and sisters in the Gaza Strip by the Zio-Crusader



"kuffar" of the "United States of Israel".

All this, in favor of the cause of a staunch enemy of Islam - the Iranian Rafidah - supported by Qatar's taghut regime and its filthy al-Jazeera TV network.

Mercy can be applied to them only by Allah ﷺ in the Akhira, since His Sharia envisages a sole deadly punishment for those guilty of "takfir", as a sign of the justice that Islam has been sent down to guarantee also facing the shortcomings and betrayals of Muslims, in addition to the transgressions and the threats of the kuffar.

"All those who listen to me shall pass on my words to others and those to others again; and may the last ones understand my words better than those who listen to me directly".

This wish was expressed by Prophet Muhammad ﷺ in his last sermon on Mount Arafat, on the ninth day of Dhu al-Hijjah in the year 10 H., because he already knew that – compared to the first generations of Muminun – the passage of time across the centuries would have weakened in the Ummah both the fervor of the faith (Iman) and the adherence to the "Deen", that is to what Islam asks all Muslims to comply with in terms of beliefs, behavior, and deeds.

By decree of Allah ﷺ, the "Deen" is "Jihad" and "Jihad" is the "Deen", and the Salaf al-Salih embody the greatest example to the Muslims of all ages for possessing to the highest degree of all the qualities that the Muminun are expected to develop: proficiency in the beneficial knowledge of Islam, good character and sense of justice, and excellence in warfare as mujahidin. The "efforts" to meet the requirements of the "Deen" make up the "Jihad", whose end-state is to ensure that the religion of Allah ﷺ will reign supreme over mankind.

"The best people are those of my generation, and then those who will come after them, and then those who will come after them" (al-Bukhari, 6429), Prophet Muhammad ﷺ said. Naturally, the Sahaba ؓ were particularly dear to him, having directly shared with the Messenger ﷺ the many stages of his enterprise amidst hardships, battles, and revelations.

The preaching of the "Tawheed", the "submission" to Allah ﷺ as "Muwahiddun" (monotheists), the Hijrah to Medina, and the triumphant return of the "Muhajirun" to Mecca: this great destiny was fulfilled when Prophet Muhammad ﷺ recited, exactly during his last sermon, the crucial "ayah" with which the



Lord announced that Islam had finally been accomplished:

"Today I have perfected your religion for you, and I have completed My blessing upon you, and I have approved Islam as your religion" [al-Maida, 5:3]

The Ummah was set on the “straight path” of “Jihad” and, after the passing of the Prophet ﷺ, the enlightened leadership of the Sahaba ensured just governance of the Muslim community and new territorial conquests. Through successful military campaigns, they spread Islam beyond the borders of the Arabian Peninsula for the pleasure of Allah ﷺ, while preserving the integrity of the nascent “Dawla” from internal and external enemies. This is the Islamic Khilafa of the “Rashidun” (the “rightly guided”), the closest Sahaba ﷺ whom the Messenger ﷺ profoundly loved and held in the highest regard: **“The most merciful of my Ummah toward my Ummah is Abu Bakr; the one who adheres most sternly to the religion of Allah is Umar; the most sincere of them in shyness and modesty is Uthman; the best judge is Ali bin Abu Talib”** [Sunan Ibn Majah, 154].

The first male to embrace Islam, Abu Bakr, was the most trustworthy friend and advisor of

Prophet Muhammad ﷺ and was thus elected as the first Khalifa. He is remembered for his care toward the poor and the vulnerable, as emphasized by the Messenger ﷺ in the “Hadith”, and he has gone down in history also for initiating the compilation of the Noble Quran into a single text: an essential step aimed at preserving the teachings of Islam and enabling their accurate transmission to the future generations of Muslims.

At the same time, Abu Bakr ﷺ is considered a model as a mujahid for his key role in crucial battles (Badr, Uhud, Khandaq, the conquest of Mecca, Hunayn, and Tabuk) fought during the lifetime of the Prophet ﷺ, rising to prominence as a valiant soldier and a refined military strategist, and demonstrating unwavering dedication to the cause of Allah ﷺ. Against the background of his major experience in combat, when he became leader of the early Islamic nation, Abu Bakr successfully faced and quelled the unrest fueled by the “fitna” of the then-“murtaddin” inside the Ummah, and launched the first expeditions against the “kuffar” of ar-Rum and Persia, setting the stage for the further expansion of the Islamic Khilafa under his successor.

Recognized as a strategic and tactical genius in battle, Umar ibn al-Khattab led the mujahidin



to conquer much of the Persian territory, Sham, Palestine and al-Quds, as well as Egypt, ensuring the security and defense of the Muslim community from the aggressive intentions of the unbelievers. Applying the conditions set by Allah swt in the Quran, he allowed the Ahl al-Kitab (People of the Book) to maintain their customs and practices provided they paid the "jizya", which is what the contemporary "Dawla" also did when it established its rule in Sham.

Development, stability, and prosperity were the hallmarks of Umar's tenure, as a sign of the support of Allah ﷺ. This was a support that Umar earned thanks to his sincere service to Islam as a formidable warrior under the orders of the supreme commander, Prophet Muhammad ﷺ, and to his devotion to prayer and the Noble Quran. As a Khalifa, he was a frequent reciter of the Word of the Lord and often led the prayers in the mosque, confirming the description that the Messenger ﷺ made of him.

Uthman ibn Affan ؓ distinguished himself for the "haya" (modesty) of his attitude. Endowed with affluence and power, his privileged family conditions did not stir in him any arrogance and pride. His faith remained steadfast when persecuted by his own clan for being

a Muslim, and he constantly supported the fledgling Ummah with his financial means, promptly responding to the call by Allah ﷺ of waging "**Jihad**" both with "wealth" and "life" [al-Saff, 61:11]. His resources were used to equip the mujahidin and sustain their military "efforts" against the enemies of Islam, and Uthman was a mujahid himself, taking up the "sword" alongside Prophet Muhammad ﷺ.

Originally related as second cousins, the Prophet ﷺ wanted to strengthen the kinship with Uthman by allowing him to marry two of his daughters, as a demonstration of the importance of his role for the survival of the Ummah and the continuation of its mission. The human virtues exalted by the Messenger were confirmed when he was appointed at the helm of the Islamic Khilafa, to the extent that Uthman is unanimously acknowledged in the history of Islam as a pious leader.

Uthman ؓ completed the compilation of the Noble Quran in a single text previously initiated by Abu Bakr, and in the military field, he carried forward the work of his predecessors by expanding the territory of the Dawla in North Africa, Persia, and ar-Rum. It was Uthman who built the first Muslim navy which defeated the Rumi kuffar at sea, ensuring the Islamic dominance of the Eastern Mediterranean. Allahu Akbar!



The creeping “fitna” aimed at disrupting the Ummah from within marked the final stages of Uthman’s Khalifa until his assassination and the reins of the Islamic nation were taken by the legendary Ali ibn Abu Talib ﷺ.

A cousin and later son-in-law of Prophet Muhammad ﷺ, Ali ﷺ was the first youth to embrace Islam and he was engaged in the Muslim community and its challenges from a very young age. As a mujahid, he was instrumental in the achievement of fundamental victories by way of his exceptional courage and combat prowess, which he proved also by protecting the life of the Prophet ﷺ at Uhud despite being injured.

Subsequently, in the capacity as Khalifa, Ali ﷺ fought to the last breath in order to preserve the unity of the Ummah against the “fitna”, and his martyrdom is an immortal testimony to his relentless pledge to serve the greater good of the Islamic nation “fi Sabilillah”.

A champion of Islam, Ali ibn Abu Talib was driven by such a commitment to justice, as Prophet Muhammad ﷺ pointed out, that he is historically regarded as a righteous “Amir al-Muminun”, uncompromising in the actualization of the Islamic principles in the governance of the Muslim community, especially as

far as the welfare of the poor and fair administration were concerned. He used to be a great spiritual guide as well, and his sermons and sayings underscore the need for Muslims to be self-disciplined, compassionate, and morally upright, and to strive constantly for one’s own inner betterment and growth in the understanding of Islam.

Astaghfirullah, his outstanding legacy was targeted first by the “fitna” of the Rafida, who shamelessly faked historical facts and events concerning the succession to Prophet Muhammad ﷺ for mere reasons of power, regardless of the damage caused to the unity of the Ummah, which Ali himself struggled to prevent until the sacrifice of his life. Moreover, his teachings on “Jihad” were heavily twisted through the “shaytanīc” creation of misleading narratives aiming to drive Muslims away from serving as mujahidin in the Islamic army of Allah ﷺ.

To please the kuffar and, at once, lighten for themselves the burden of what to be a true believer entails, “mainstream” Muslims have depicted a false image of Ali ibn Abu Talib as a “pacifist” preacher, who demoted the centrality of armed “Jihad” in the “Deen” to an exception to the rule, disconnecting the spiritual and intellectual domain from the military one.



Such a fake discourse is denied by Ali ibn Abu Talib himself, who has never talked about "Jihad" being "greater" or "lesser", as two separate tracks. Rather, he said:

"No doubt we came forward for Jihad, and gave support to the religion, but our aim in doing this was to please Allah and to obey His Prophet" [Sermon 66, Nahj al-Balaghah, The Peak of Eloquence].

"Palace" and "armchair" worship, cowardice, and "submission" to worldly pleasure, had made inroads also into the Ummah of his time, opening the door to its disruption. Therefore, in memorable speeches, he repeatedly exhorted Muslims to armed "Jihad" against the enemies of Islam, in their way to self-improvement and the purification of the "nafs":

"O my brothers, who recited the Holy Qur'an and strengthened it, pondered over their obligation and fulfilled it, revived the Sunna and destroyed innovation, and who, when they were called to Jihad, they responded and trusted in their leader then followed him".

"Al-Jihad, al-Jihad! O servants of Allah! By Allah, I am mobilizing the army today. He who desires to proceed towards Allah should come forward" [Sermon 181, Nahj

al-Balaghah, The Peak of Eloquence].

Indeed, his words are addressed to a substantial number of Muslims in the current Ummah as well:

"Surely Jihad is one of the doors to Paradise, which Allah has opened for His foremost friends. It is the dress of piety and the protective armor of Allah and His trustworthy shield. Whoever abandons it Allah covers him with the dress of disgrace and the clothes of distress. He is kicked with contempt and scorn, and his heart is veiled with screens (of neglect). Truth is taken away from him because of missing jihad. He has to suffer ignominy and justice is denied to him".

"Beware! I called you to fight these people night and day, secretly and openly, and exhorted you to attack them before they attacked you... but you put it off to others and forsook it till destruction befell you and your cities were occupied... You have become the target at which arrows are shot. You are being killed and you do not kill. You are being attacked but you do not attack. Allah is being disobeyed and you remain agreeable to it".

"Then they got back laden with wealth without any wound or loss of life... When I ask you to move against them in summer



you say it is hot weather. Spare us till heat subsides from us. When I order you to march in winter you say it is severely cold; give us time till cold clears from us. These are just excuses for evading heat and cold because if you run away from heat and cold, you would be, by Allah, running away from the sword" [Sermon 27, Nahj al-Balagha, The Peak of Eloquence].

Therefore, "**Iqraa'**" [al-'Alaq, 96:1], O Muslims, and fully embrace the "straight path" of the "Jihad fi Sabilillah" against the enemies of Islam, which is being fought by the contemporary Islamic Khalifa headed by the "Amir al-Muminun" Abu Hafs al-Hashimi al-Qurashi, as direct heir of the "Rashidun" Khilafa of Ali ibn Ali Talib and the other Sahaba ﷺ.

THE GATES OF



AND THEIR SMOKEY HAZE

DESCRIPTION

Those who invite to the gates of Hell, and whoever responds to them will be cast into the fire.

They are people of our nation who speak our languages.

They are a people who follow a path other than my Sunnah and a people who follow a path other than the one the Prophet ﷺ has shown.

How do you distance yourself from them?

You hold fast to the congregation of the Muslims and their Imam.



CORRUPT
DA'I

DA'
CORRUPT

Ahmed Al-Bengali



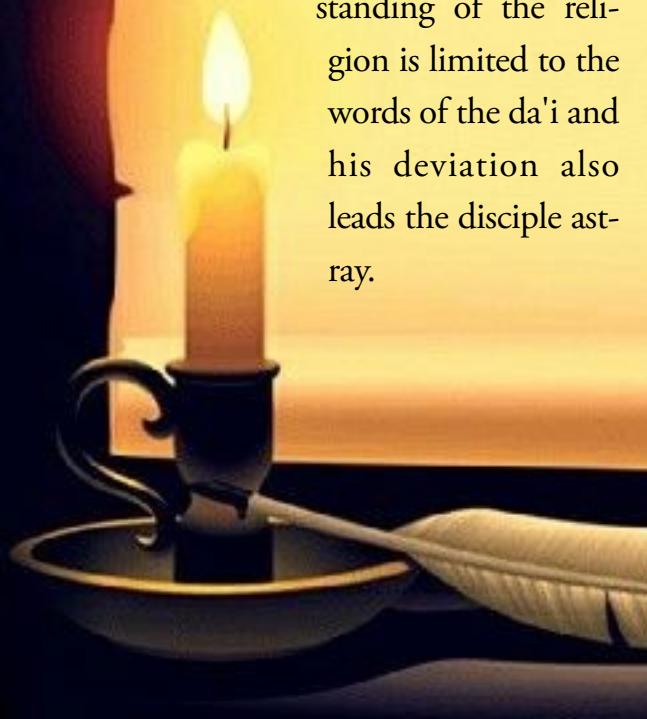


Think, year after year you have been listening to a da'i's nasihah or waj, following his ideals. You suddenly found out that he had changed or started expressing views that were in direct conflict with Islam. Surely this will hit you hard. If you can catch him straying from the path of religion, consider yourself lucky because most of the devotees of that person will not understand this due to the main source of learning their religion being this da'i. Moreover, devotees have no standard by which they can discern what is good and what is unethical. Their understanding of the religion is limited to the words of the da'i and his deviation also leads the disciple astray.

We all have also experienced this sadness. The actions of those whom we thought to represent the deen, and loved and respected, have once disappointed us all, turning the respect for him into dust scattered by the wind. The misconduct of one or two has led us to such a conclusion - but this is not the case with all. Rather, the extent of their behavior, organization, or activities of individual organizations made us think so.

Since the day we started to know about Daulatul Islam, that day when Allah subhana wa-ta'ala removed the veil from our eyes, the hypocrisy of these courtly scholars and da'is became clear to us.

When we tried to discuss the matters of Dawlatul Islam and





Jihad with da'i's, instead of trying to alleviate our anxiety, they insulted us, made excuses for their behavior, cast dirty accusations against us, and questioned our integrity!

We have observed that when a devotee learns of the corruption or misguidance of his favorite alim, he goes through these five stages of grief:

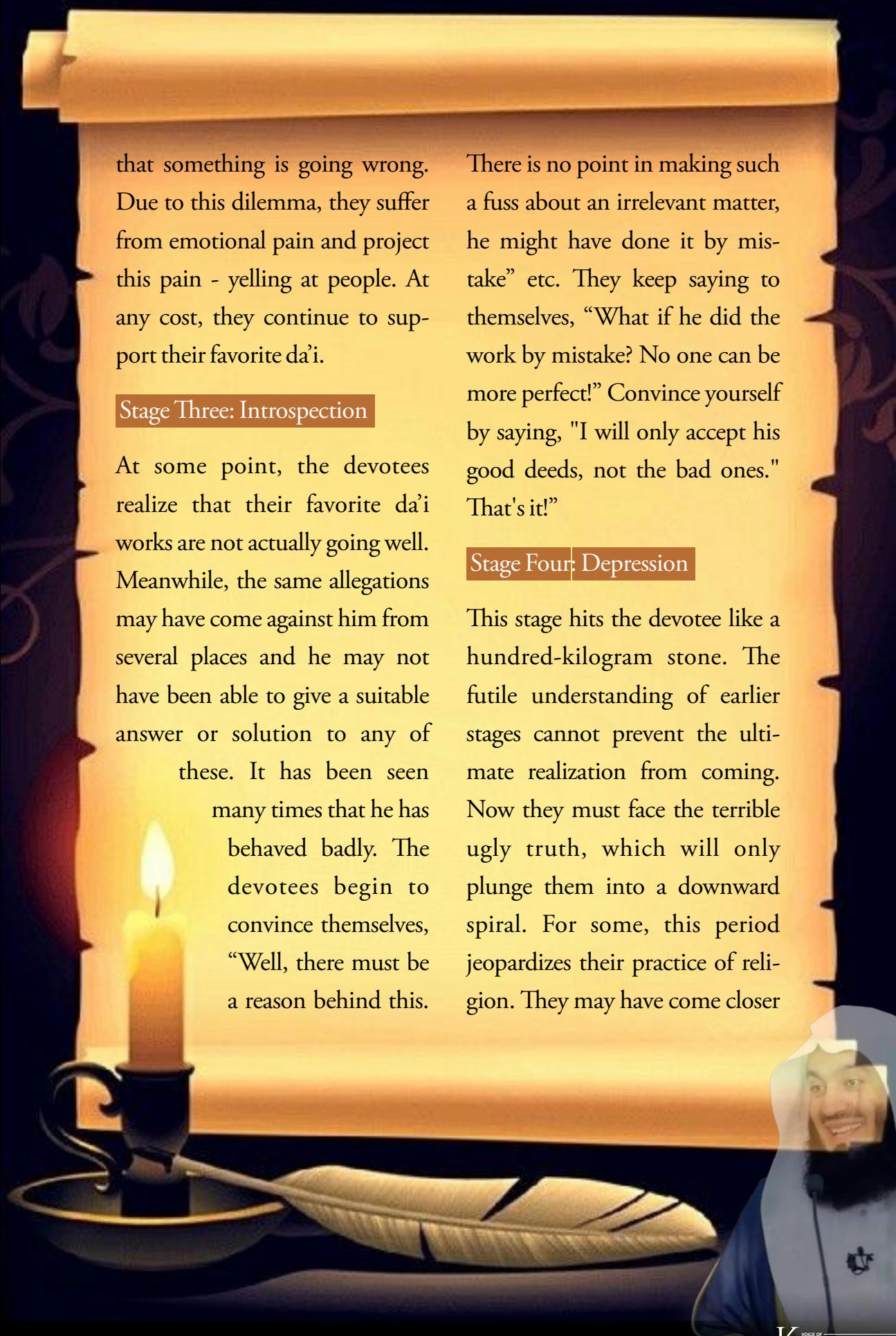
Stage One: Denial

The first thought that comes to mind is, "None of these are true". Devotees do not want to hear anything bad about their da'i. That is why they deny all accusations and bury their heads in the sand like camels and hide from everything negative

as if the good image of their favorite da'i is imprinted in their minds for life. It is a sad but true fact that many people do not pass this stage. No matter how much evidence you present in front of them, it is all futile.

Stage Two: Anger

At this stage, whoever comes to the devotees to talk about the corruption of the da'i is the victim of the intense anger of the devotees. When you listen to such people, you can understand how traumatized they are - because it is not easy for them to accept it. Some consider such eminent da'i's as members of their own family; some even prefer more than their families. However, at this stage, they become confused and can sense



that something is going wrong. Due to this dilemma, they suffer from emotional pain and project this pain - yelling at people. At any cost, they continue to support their favorite da'i.

Stage Three: Introspection

At some point, the devotees realize that their favorite da'i works are not actually going well. Meanwhile, the same allegations may have come against him from several places and he may not have been able to give a suitable answer or solution to any of these. It has been seen

many times that he has behaved badly. The devotees begin to convince themselves, "Well, there must be a reason behind this.

There is no point in making such a fuss about an irrelevant matter, he might have done it by mistake" etc. They keep saying to themselves, "What if he did the work by mistake? No one can be more perfect!" Convince yourself by saying, "I will only accept his good deeds, not the bad ones." That's it!"

Stage Four: Depression

This stage hits the devotee like a hundred-kilogram stone. The futile understanding of earlier stages cannot prevent the ultimate realization from coming. Now they must face the terrible ugly truth, which will only plunge them into a downward spiral. For some, this period jeopardizes their practice of religion. They may have come closer



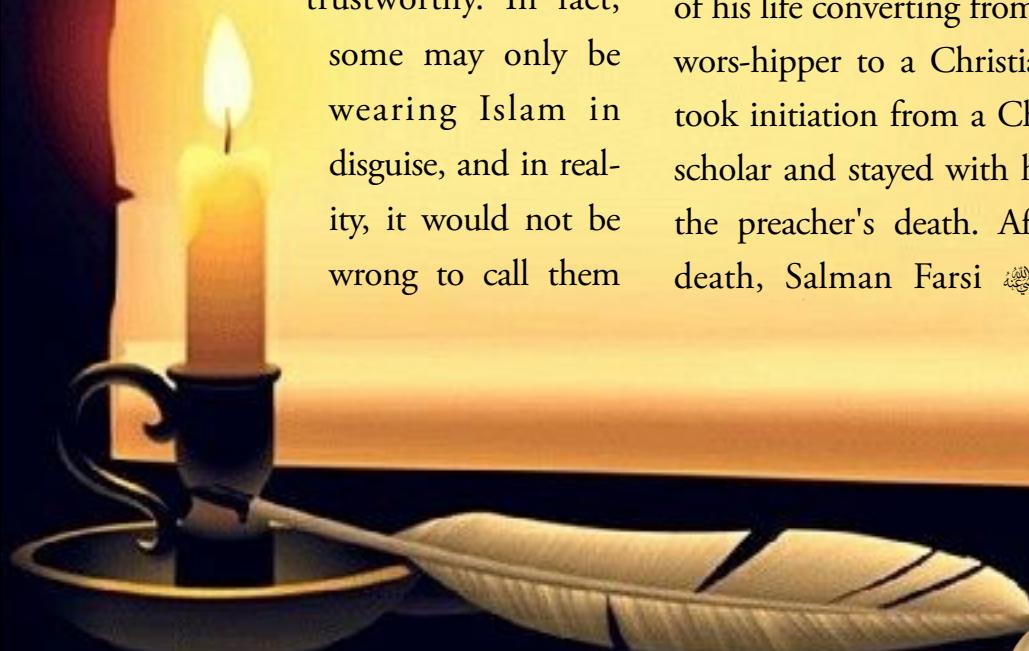
to Islam at the hands of that da'i. Now, the da'i's depravity may have forced him to have a negative attitude towards Islam, the scholars, the teaching of knowledge - everything. In distress, many devotees dramatically say, "I will never listen to any alim again!" This stage lasts for weeks or months at most.

Stage Five: Acceptance

In Sha Allah, someday these former devotees will reach the stage of mature thinking. They learn to understand that not all da'i's of the present age are trustworthy. In fact, some may only be wearing Islam in disguise, and in reality, it would not be wrong to call them

wolves in sheep's clothing. The support of the blind devotees has made them so strong that they now dare to change the basic rules of the religion. They want to transform the religion that has been passed down for thousands of years into their own comfortable version. Knowing all this, some devotees refrain from such blind imitation on their own accord. They may get hurt in their heart but gradually they learn to overcome it.

A great example of this comes from the Companion Salman al-Farisi رضي الله عنه. He spent the early part of his life converting from a fire-worshipper to a Christian. He took initiation from a Christian scholar and stayed with him till the preacher's death. After his death, Salman Farsi رضي الله عنه took





shelter in some other scholars and started taking initiation. Once he observed that a Christian scholar from whom he took initiation was not only grossly corrupt but literally stole money from people, Salman didn't give up seeing this or saying, "Okay, then I will follow only the scholar who died"! Instead, he began to search for the truth. The desire to find this truth brought him to the presence of Rasulullah ﷺ

and he became one of the distinguished Companions of the Prophet.

Be like Salman. Don't be dismayed if a da'i's misconduct hurts you. There are many honest scholars in the present age, who uphold the truth and would not sell the word of Allah for anything even if the world turns upside down. Seek them, then surely Allah will guide you to the right path, Bi-Izanillah.



QUESTION

ANSWER

QUESTION:

What is the best time for the Duha prayer?

ANSWER:

Zaid ibn Arqam ﷺ said: The Messenger of Allah ﷺ saw the people of Quba praying the Duha prayer and said, "The prayer of the Awwabeen is when the young camels feel the heat of the sun." This was narrated by Muslim. This means when the young camels lie down because of the intense heat, which is at the end of the Duha time.

The time for Duha starts when the sun rises to the height of a spear and lasts until about half an hour before noon. The best time to perform it is towards the end of this period.

And Allah knows best.

ON THE PATH OF BEING A

FAITHFUL

S E R V A N T

5

MY
SUCCESS CAN
ONLY COME FROM
ALLAH

HOLY QUR'AN 11:88



Finally Osama found the right path



The only thing that separates imagination from reality is taking action. Isn't our religion today so different from what it was at the time of its first appearance? The so-called inviters of the religion, who have embraced the factions that we are commanded to frown upon, have turned the religion into something other than what it is, and not only that, they have trampled on its rulings.

Every cause on earth seeks people who are willing to die for it. Even the rotten system of kufr, democracy, gives heroic titles to soldiers who are willing to die for it and puts them on the battlefield. All causes other than the religion of Allah ﷺ are human imaginations and thus destined to collapse. So what is it that makes people so reluctant to establish the religion of Allah? Why are the honorable mujahideen of this cause, whose reward is eternal beauty, considered

terrorists by everyone? Are the mujahideen, who fulfill Allah's command to kill, terrorists? Or are those the true terrorists who torture even the fetuses in the womb, rape the chaste women of Islam, leave children orphans, fathers without children, and women as widows?

Having come to an easy conclusion in this dilemma, Usamah was one step closer to turning to his Lord according to his nature. With Malik b. Dinar's words, "If you propose marriage to the world, it will ask you for your religion as a marriage offering," he had found the path of guidance and the ideas in his mind fell into place one by one. There is no dark curtain for eyes that see.

What should light do for eyes that do not see? On one hand, the Qur'an was revealed so that justice could be judged between



people, and on the other hand, the Sunnah of the Prophet ﷺ was applied to guide his life with this Qur'an and fulfill its requirements. For victory, we need to apply the Qur'an and Sunnah in our lives and support them with jihad. It was jihad and the application of the Qur'an and the Sunnah that spread Islam to vast geographies and filled those lands with justice for years. As Ibn Taymiyya said: "This religion is sustained by the book that guides to the right path and the sword that supports it."

People arrive in this world with nothing, then run after everything. Then they leave everything behind and go without anything. Then they give an account for everything. There is no need to die to understand this because guidance is like birth and it comes in due time. These tired

thoughts, the conflicts in one's head, the deafening cries of the oppressed were no doubt pre-birth pains. Usamah, who had to convince himself that he had found the right path, now attributed all the natural occurrences around him to a cause. Everything was created with a cause and effect relation. Even creatures too small to be seen with the naked eye were designed according to the structure of mankind and nature. Usamah, who started his first contemplation from here, would reach hidayah from here. Explaining something does not deny its maker.

With the advancement of technology, infidel-loving sects like the followers of Said Nursi are giving so-called refutations to 10-year-old agnostics on the street. Their only concern in doing this is to strip Islam of all its seriousness. But in which verse or hadith





does it say that you are obliged to prove the Creator ﷺ? Only the perverted followers of a perverted leader who says that 'the Risale-i Nur was revealed to me by revelation' do this. Turning Islam into a stand-up show is not found anywhere else but in this corrupted regions of the world.

An infidel who does not know nor love the religion cannot rejects Islam by looking at these factions. Because if Islam is like this, he says: "I don't want to enter this religion and be no part of it." Of course, hearts are in the hands of Allah and He guides whom He wills.

On the other side was Sufism, which turned Islam into medieval dance rituals, added a musical flavor with all kinds of animal sounds, and was perhaps the most creature-worshipping sect of our time. Even a person

with little understanding of the Qur'an and Sunnah could easily understand that these were superstitions. The fools of power who changed Islam according to the parties that came to power in the country could only gather people who thought like them.

These pulpit jugglers, who only talk about humility and sins, never pointing fingers at those above (the rulers) but always at those below (the people), have also kept people away from true Islam for centuries. And while there are many such factions, the only solution to salvation is tawhid. Because if a person understands tawhid, he knows his Lord, and if he knows his Lord, he knows very well what he should do. In tawhid, there is no worship of creatures, no living under their yoke and thus living in humiliation. There is no making the sheikhs rich for them to live in luxury while starving your-



self. There is no obligation to love and embrace infidels. There is only being a servant to the Most Merciful, being subject to the Prophet ﷺ sent by Him, and following the path of those who follow His path.

It involves shaping one's morals with the Qur'an and acting with the Sunnah. Because there is no right to choose and be chosen. This religion is clear as the sun and as sharp as a sword. When you enter this religion, your friends and enemies are clear. Because of that the whole world gathers under the religion of Allah and ruling by His laws. This cause cannot be advanced only by raising boys who walk cowardly in the masjids and by explaining the elements that violate prayer.

And it cannot advance by telling pathetic

stories behind emotional background music. When the Ummah is fragmented, fake shows and only calling to prayer will not unite, will not unify, and will not fix it. Whose method is this? Which deed is the deed that makes the Ummah stand up? Is it prayer? Zakat? Hajj? Sacrifice? These are already obligatory. The real deed that will spread the religion far and wide and engrave the law of Allah ﷺ on the earth is jihad.

Seeing people today who were afraid to mention the concept of jihad, Usamah tried to find the right faction by starting to wage jihad with his own soul. Allah ﷺ defined prayer as prayer, zakat as zakat, hajj as hajj, and sacrifice as sacrifice. Why did these people attribute thousands of meanings to jihad and only to jihad, restraining their cowardly souls with all meanings other than





its true meaning? They turned the path 'in the way of Allah' into everything but Allah. If we look at it according to the four sects, we realize that this path is the battlefields. And in Turkey, while none of the Qur'an's provisions are applied, only the concept of shahada is accepted. Because nobody accepts that their dead body is carrion and you cannot degenerate people's minds in any other way. The concept of shahid only exists in Islam and that is only for those who die fighting so that the word of Allah is supreme. Usamah understood these concepts better now and he wanted to find the right faction and strengthen his faith with them so that he could be in the way of Allah. To find this righteous faction, it was enough to follow where the enemy's arrows were pointing.

There is no doubt that the beginning of the pioneers of this century is Shahid Sheikh Usamah bin Laden, the valiant figure who was able to leave millions of dollars for the Ummah, for the orphans, for those who were killed, for those who were tortured, for those who actually harmed the infidels. He was followed by the sheikh of jihad, the bravest of the Sunnis, Shahid Sheikh Abu Musab al-Zarqawi and worthy personalities like them, and so now Islam has risen up.

Were scholars like Shahid Sheikh Abu Anas Ash-Shami less knowledgeable than those who preach religion today from their air-conditioned masjids? Did he insult the mujahideen like the figures who preach the so-called Tawheed? Did he slander the children of hardship who left their property, wives, and children to fight for the cause of



Allah? No! He was fighting the enemy from both sides, with the Qur'an in one hand and a gun in the other, like Abdullan b. Mubarak. There is no doubt that these were the people of truth.

Ibn Taymiyyah was asked where the people of truth are: "Either in the dungeon, on the battlefield, or in the grave." The Prophet ﷺ of this Ummah is a Prophet of mercy ﷺ and also a Prophet of war ﷺ. He ﷺ was sent as a mercy to the worlds with his sword. Come from the Companions to the mujahideen of today. Who understands the religion is satisfied with nothing but sitting and staying inactive? The fact that they had to stay in the masjids did not stop them, for they raised lions for the fields of jihad.

Today, unfortunately, even those who speak of Tawheed do not speak of jihad because of their fear of the oppressive rulers. They have no shame despite the thousands of Muslims in dungeons and on the battlefield. Never forget that fear has killed more dreams than failure ever could.

O Mujahid in the fields of jihad!

They talk about you because if they talk about themselves, no one will listen. They are trying to see how they can dress their breathing corpses more elegantly, while you wish that even your mutilated corpse could be a bridge to your brothers on the road to victory. You fight with your weapon so that Allah's religion will be supreme and superior. They fight with the microphone





because they fear those above them and seek to control those below them.

It is not the skeletal and muscular system that sustains man; it is his faith in Allah ﷺ and his devotion to Him. This is the most important factor that determines one's strength on the path from humiliation to glory, from disbelief to Islam. Fighting for Allah is the best way to fight in this world where so much evil prevails. It is not as foolish as many people might think.

People's minds are filled with materialism, worries about the future, livelihood, fear, and anxiety. Will these robots that fulfill every command they are given and understand the truth when they enter the grave?

Usamah knew he was going to die before he believed and he knew he would die after he believed. Isn't death the common point of understanding which is accepted by everyone anyway?

Now if you put your head on the pillow and choose for what purpose you will die, a voice might have begun to scratch your ears. Either a stable, empty death based on eating

and drinking, or an unyielding, honorable death for a heaven as vast as the heavens and the earth. What good are sixty or seventy years of pleasure and enjoyment in this world if we cannot return even for a second after death and will live in torment in eternal life?

What good are the people who will plunder the wealth we leave behind like vultures? Now let us just close our eyes and imagine that Allah ﷺ is calling us by name and summoning us to His presence for judgment.

There is no human lawgiver, we have no authority, we have no importance, we have no clothes, there is no savior to rescue us, there is no escape route, there is no place to hide. There is only what we have done. To the finest detail, small and large, secret and open, good and bad.

What if the place where we will stay is eternal hell, where it is pitch black, where the worst odors are, where the screams do not stop, where the eyes do not see, where the torment will never end?

To be continued, inshaAllah...



Hasan al-Basri said:

"It is narrated that on the Day of Judgment a caller will call out: "Stand up whoever has a claim on Allah!" No one will stand up except the one who relieves his brother's need, protects him from oppression, or bestows a blessing on him."



A piece of advice from the Salaf:
Don't be miserly!

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.....

ALLAH ﷺ SAID:

"O believers! Shall I guide you to an exchange that will save you from a painful punishment? It is to have faith in Allah and His Messenger, and strive in the cause of Allah with your wealth and your lives. That is best for you, if only you knew." [As-Saff, 10-11]



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WAKE UP

AND SEE
REALITY



**"REMEMBER WHEN HE QUESTIONED HIS FATHER AND HIS PEOPLE,
WHAT ARE THESE STATUES TO WHICH YOU ARE SO DEVOTED?"**